



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

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COLONIZATION

Draws Thousands of Jews in Russia
to the Crimea, Ukraine, and
Biro-Bidjon

By William Zukerman

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EDITORIAL COMMENT

What Does Hitler Mean?

THE Hitler party (it seems beyond doubt) will have the government of Germany after the Reichstag election on July 31. But it may be seriously questioned whether Adolf Hitler will be the master of Germany.

It appears to us that above Hitler will stand the group of the old German nobility that is at present directing the government of the Reich. Between them and Hitler perfect understanding seems to exist and it was their doing by which President Hindenburg dissolved the Reichstag and called for the new election that the Nazis have wanted.

It may be guessed that, seeing Hitler victory to be inevitable, Hindenburg made ready this powerful group to hold Germany in balance against the shock of the irresponsible demagogue imposing himself on the German economy. Hitler will have the power, machinery of government, he may be Chancellor, but it is not conceivable that the old aristocracy, in the saddle again after fourteen years, will permit him to do more than go through the motions of ruling.

Granted that this is to be the set-up, what may the German Jews expect? We like to think that the ascendancy of the old aristocrats and powerful industrialists at this juncture is not a bad omen for Jews.

They may not love Jews any more than Hitler does, but they are civilized men, proud of the German culture, proud of the German name before the world, proud of their own prestige. They were of the ruling class in that period of German life during which the Jews of Germany were envied as among the most comfortable of European Jews.

So it is not to be thought of that they will surrender their Germany to the hands of a rabble-rouser and retire from the scene. They themselves have too much at stake to submit Germany to the leader of a mob that could easily get out of control. Jealous of the good name of Germany and conscious of their own place in history, they are not likely to let him make a Nazi holiday of the Jews. It is wise to guess that while the machinery of government will go to Hitler, the power will be in them and they will direct it with the conservatism of which they are the proud keepers.

They are not likely to look, indifferent, at Germany being converted into a pogrom country.

* * *

A Christian and the Torah

WE rather admire the simple heart of the aged mayor of Superior, Wis., who conducts his affairs by our Torah, even though it costs him money to do it.

In the Torah it is written: "At the end of every seven years thou shalt make a release, and in this manner: Every creditor that lendeth ought to his neighbor shall release it, and he should not exact it of his neighbor or of his brother, because it is called the Lord's relief."

Now the mayor is a landlord and among his tenants are a number who in these difficult times have fallen far behind in their rent. They do not owe him rent for the ordained seven years, but the mayor is not one to quibble with the word of the Most High.

He was sure that the Lord did not mean to stress the letter of the law but rather the spirit thereof. In the spirit were patience, and mercy and loving-kindness. Wherein, then, did it matter that his tenants did not owe him rent for the full seven years that are specified? It was enough that this burden was on them and were in fear lest they be evicted, and, therefore, were entitled to the "Lord's relief."

It was clear enough to George Dietrich what the Lord desired of him. The tenants must be comforted forthwith by the Lord's relief.

So he cancelled all rents owed to him up to May 1. Whoever owed him rent, he announced, could forthwith shed this burden. He was releasing them.

When reporters came to ask him questions, he pointed to the fifteenth chapter of Deuteronomy for the answer.

* * *

A Synagogue on the Block

ONE reads of a synagogue in an Eastern city about to be offered at auction to satisfy creditors. Dedicated a year ago, it has fallen into heavy debt and the impoverished Jewry of the community has been endeavoring desperately to save it.

A synagogue on the block suggests the devastation that must fall on our institutions unless we guard them as the most precious of our possessions. Physical existence somehow survives its travails and it will flow abundantly again; but when spiritual life sickens it is not soon restored. It is as when a blight strikes down an orchard and years must pass before the new trees are fruitful again.

Our Jewish institutions in America are not the works of our own hands alone. In them is the toil and sacrifice of those first wanderers who came to these shores long ago, carrying Jewish life in their hearts, and little more than that did they possess. This was their inheritance and in the years of difficult struggle they did not forget it. It was life-giving when physical existence offered no more than a crust, and no sooner had they a foothold than they planted this Jewish life where they had stopped.

Aye, the misery of their lives was more grievous than any that is suffered today; but scarcely had they established their own meager houses than they set to work to build their institutions . . . Synagogues, Talmud Torahs, societies for simple charities.

The elaborate Jewish life of our time has little resemblance to the life they planted here; but it is of their hearts and hands and of their loving devotion.

Remembering how faithful they were in the time of their suffering, we must stand firm by our inheritance in the time of our travail which is less than theirs. These institutions must be saved by the fullness of sacrifice.

We honor the fathers because when their own lives were feeble and insecure, they guarded the Jewish life they had brought with them. Our children will not honor us if our institutions perish because, forsooth, we would rather support our automobiles.

* * *

When Jewish Life is Brave

SO we are glad to observe something new and hopeful begun in Jewish life in a day when men are fearful or have time only to think of the day's bread, or stand paralyzed.

Many are the Jewish families living in small communities. For these, Jewish life often is no more than Rosh Hashonah and Yom Kippur, on which occasions they journey to some larger town that offers the facilities of a synagogue. Or it is yahrzeit. Oh, for the Jew there is always some thread, however thin, to hold him to Judaism.

These Jews feel themselves safely Jewish enough; but they think of their children. They grow up without education for Judaism, their associations largely are non-Jewish. Their parents look anxiously to the time when the children will form attachments. At times, to avert this, a Jew gives up his business in the small town, brings his children to a city with a large Jewish community, starts anew.

But to be able to do this is not the privilege of many and so they live out their days in their small communities and come at length to be buried among their people in the larger cities. Now, however, it is being planned that their brethren of the larger cities shall come to them inasmuch as they can not go to join their brethren.

In the congregations of the larger cities missionary committees of laymen are being organized under the

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auspices of the Union of American Hebrew Congregations. The committees will go to carry Judaism to Jewish communities in nearby towns, to establish congregations, religious schools, sisterhoods and men's clubs.

So the Jewish layman will perform his traditional function as a bearer of Judaism. That function has been largely of the rabbi. The layman in American Judaism has been too much a lay figure who has left the service of Judaism too much to the rabbi. It is good for American Judaism that the layman becomes an active server of Judaism.

* * *

An Everlasting Memory

WE must marvel at the Spanish Marranos lighting candles on Friday evening when we consider that in many an American Jewish home this ceremonial has been quite forgotten. The brass candlesticks that a sainted mother brought from Europe are often no more than interesting antiques in the households of their daughters.

But on Friday evening the Marrano housewife takes some empty pot and in the pot sets a candle and lights it recites certain prayers. Only candles of the purest tallow are used for this holy purpose, we are told in the Jewish-German periodical "Aufsteig."

Four hundred years ago this practice of burning a candle in a pot began. The Marranos, converted to Catholicism, but secretly still Jews, were obliged to conceal their Jewish practices from the prying eyes of the inquisitors. What was more convenient for such a purpose than a deep pot. The inquisitor might look through the window of a Marrano household but see only the pot while the holy light burned within.

The descendants of these Marranos were active Catholics, but kept the secret observances of their Jewish forefathers long after the meaning thereof had been lost, long after the need for secrecy had passed.

To this day they cherish the candle ceremonial and other fragments of Jewish custom. They preserve a remnant of Passover, an occasion when they eat no bread. They observe the Sabbath by abstention from labor and, Jewish-like, are notable for their tender concern for their poor.

Amazing is the memory of the Marranos. . . . But the recollection of many a Jew in America the Jewish practices in his own father's household are only vague fragments . . . things far from his life.

Candle-lights, indeed! A Jewish housewife may remember them as an illumination that had to do with a quaint practice of her mother. . . . "Oh, she was so old-fashioned."

* * *

Going Back Thirty Years

THIRTY years ago when, in many communities, public educational facilities were still meager, Jewish organizations were on their own account performing secular educational functions of their own people.

In many a city manual training was still unknown in the public schools, but Jewish organizations were conducting manual training schools. The Jewish "kitchen garden" was providing instruction in domestic arts long before public education came to this.

The playgrounds of Jewish institutions were delighting and safeguarding Jewish children before playgrounds came generally to be regarded as prime essentials to social welfare.

"These," said the Jewish organizations, "are our people. As citizens of this community they are entitled to the best that education has to give, to the end that they may be the worthy of citizens. Since the general community seems unable or unwilling to provide its citizens with a full measure of education, it is our duty to do this for our people in its stead."

So many a Jewish community taxed itself for functions which the local government ought to have performed. Indeed, the first classes in citizenship, by which immigrants were made ready for naturalization, were under Jewish auspices.

Now, thirty years later, we see Jewish communities taking up such burdens again. One reads of Jewish organizations assuming social and educational duties that have fallen from the overburdened hands of local governments. Here a Jewish community takes to itself a kindergarten that otherwise would have been closed for lack of funds; there, for its own people, a Jewish group adopts a health service which, as a public institution, had to be dropped.

In Chicago the Jewish People's Institute takes over a portion of the burden of public education. Chicago, its treasury depleted, has no summer schools this year. In summer schools children make up subjects in which they were deficient and thus are enabled to pass, and other children speed the process of graduation by taking extra courses in these schools.

Says the Jewish People's Institute in effect: "When public functions fail we must look after our own. The

burden that falls from the shoulders of government becomes ours. Our children shall not run idle on the streets this summer."

So the Jewish People's Institute has opened a summer school for Jewish children to provide for them all the courses that the public schools would have given them.

The Jew continues to be conscious of his responsibilities even when the public agencies fail.

* * *

A Little Corner of Jewry

ONE sails south-east from New York, and some hundred miles off the coast of South America comes to the small island of Curacao, one of the lesser Antilles of Dutch possession.

Americans who travel that way know Curacao as the bargain-hunter's happy hunting ground; for little or no duty is levied on the goods Curacao imports. So in Willemstad, the chief port, one may buy French goods as cheaply almost as in Paris and Japanese goods as cheaply as in Tokyo.

A Jewish traveler, entering almost any Willemstad store, soon is accosted by the friendly voice of the proprietor, speaking with the English accent of the Spanish: "You, too, sire, seem to be a Jew."

He extends a welcoming hand.

"Jews here, too?" the American Jew exclaims. "In this little spot in the ocean?"

"Yes, nearly all the stores here are of Jews. The two banks are Jewish. We have been here hundreds of years. Our synagogue is two hundred years old."

He tells their story. Their people were driven from Spain, fled to Holland, settled in Brazil during the Dutch regime. Then came to Portugal and took Brazil and instituted a new inquisition against the Jews. And what was there but to flee again, and to this island they came more than 200 years ago.

"We have been very faithful, sir, keeping the religion. Come and see our synagogue."

It stands behind one of those high stucco walls of the Spanish tradition, a rambling yellow structure with a court yard.

He uncovers the ark of the law . . . "This Torah is very, very old. Our people brought it here from Brazil. Not much they had but this they brought along and here it is."

Across the court yard is an assembly room whose small chairs and blackboard identify it as a school room. "Sh'ma Yisroel" is chalked there in Hebrew.

"We teach our children, sir."

He opens a cabinet, revealing rows of thick tomes. . . . "Our records" . . . Tenderly he removed one of the volumes . . . "These are the minutes of the year 1800 written in Hebrew, you see."

"Far from Jewish life, on this little island, you have preserved yourselves as Jews!" exclaimed the incredulous American.

"We have been very faithful, sir."

COLONIZATION

Draws Thousands of Jews in Russia to the Crimea, Ukraine, and Biro-Bidjon

By WILLIAM ZUKERMAN

I



IT is surprising how vague, inadequate, and antiquated is our information about Jews in Soviet Russia even as compared with our knowledge of the general situation in that country.

The Jewish colonization movement is still the most outstanding event of Jewish life in Soviet Russia, and most Jewish news in that country centers around it. Russian Jews have, as a whole, approved of this solution of their problem. They recognized long ago that the non-productive economic occupations into which the discrimination and persecution of centuries forced them, is the worst breeding ground of anti-Semitism and of most other Jewish misfortunes, and that a healthy, economic amelioration of this morass is the only basis of the satisfactory solution of the Jewish problem. In the land movement they easily recognized an effort for Jewish regeneration in line with the best Jewish ideals of the second half of the last century beginning with the early groping of Zionism. The Soviet Government, as they clearly saw, had only raised the existing Jewish tendency for economic productivization to the position of a huge social experiment conducted by a big State instead of by insignificant private effort. This explains the spontaneous and uninterrupted enthusiasm for this movement on the part of the

bulk of Russian Jewry, the sympathy of great multitudes of Jews outside the Soviet Union, and the generous financial assistance of American Jewry.

But while Jewish enthusiasm for colonization has not abated since its inception in 1924-25, the fortunes of the movement have not always been the same during this period. It has been powerfully affected by the bigger Russian experiments of recent years. With them it has undergone many changes of fortune; has met with many ups and downs, and has experienced many crises. The three years since the introduction of the Five Year Plan, especially, have been difficult for Jewish colonization, and the last year was worst of all, probably the most critical in the history of that movement. There were even some people in and outside Soviet Russia who began to speak of the decline of colonization and of its ultimate disappearance as a leading factor in Jewish life. But so rapid is the flow of social events in Soviet Russia, so abrupt and radical the changes, that one is again fully justified in saying that colonization once more looms highest on the Jewish horizon in Russia, and overshadows practically everything else.

1931 was the year of Jewish industrialization in Soviet Russia, not of colonization. The Five Year Plan, begun in 1929 in the big industrial centers, reached just then the small

Jewish villages which had never before known a factory, and bellowed forth its great message of industrial development. Jews of all ages, but especially Jewish youth, answered the call and rushed impetuously into the factories, plants, railways, mines and other industrial enterprises. The official statistics of the Geserd (Society for Jewish Land Settlement in Soviet Russia) published in the Moscow *Emes* of March 25, show that the number of Jewish wage earners in the U. S. S. R. on April of last year was 787,000. Almost half that number—about 350,000—was engaged then in factories and in industrial enterprises. Mr. S. Dimantstein, Commissar for Jewish Affairs in Soviet Russia, in his annual review of the Jewish situation on November 7, on the occasion of the anniversary of the Revolution, (published in the Moscow *Emes* of the same date) speaks of an increase of 200,000 Jewish workers for 1931 alone. It is only when this figure is compared with the figure of 153,000 Jewish factory workers in Russia before the Revolution and even with the 203,000 of 1924 that the huge advance is realized.

But the very hugeness of this success of industrialization caused a corresponding decline in Jewish land settlement. One of the principal sources of strength of Jewish colonization is that it is not an artificial movement emanating from sentiment and fostered by theory. It flows



A typical modern Jewish village in Soviet Russia, near the collective farms.



BEFORE and AFTER

To the left is a straw-thatched hovel of the type in which many Jewish refugees had to live during the first year of their settlement on the land.

Above is the colony in the third year of its development.



from the vital, every-day needs of the people. Jews had taken to the land in Russia because all their other sources of livelihood had been destroyed by the revolution, and land settlement was the only means of escape from starvation. Towards the end of 1930 and in 1931 the Five Year Plan provided no more outlet, an easier and more accessible one than the land, and this quite naturally turned the stream of Jewish poverty partly in the new direction, with the result that the forward march of Jewish colonization was arrested.

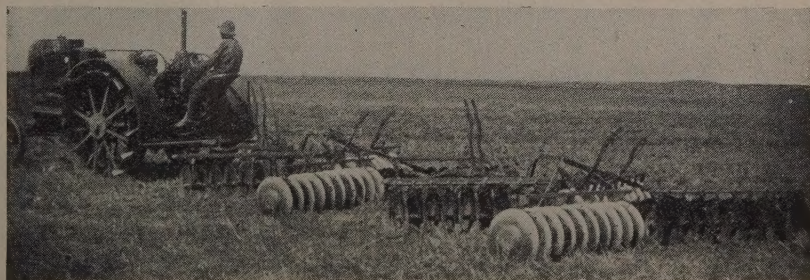
The program of the Geserd for 1931 in all three Jewish colonization districts, in Ukraine, Crimea, and Biro-Bidjon, was for the settlement of 3,500 new Jewish families or 12,000 souls. Not more than 20 per cent of the expected quota settled in Ukraine; less than 30 per cent in Biro-Bidjon; and 50 per cent in Crimea — a failure very rare in the history of Jewish colonization in Russia.

But worse than this failure in the settlement of new colonists was the misfortune which overtook the movement during 1931 owing to the wholesale desertion of the land by the old settlers already established there for years, and to the dangerous trek begun from the colonies back to the

cities. The Soviet press, always very generous with figures and statistics, is not very liberal in this particular case. But from the numerous reports in the Moscow *Emes*, the Charkoff *Shtern*, and the Minsk *Oktiaber* one gathers that this back-to-the-city movement assumed the proportions of a major calamity for Jewish colonization during the past year. Reports at the last Plenary session of the Geserd held in Moscow toward the end of March spoke of some districts in Crimea which had lost as much as forty per cent of their colonists. The Jewish National Rayon of Kalenindorf in Ukraine alone lost 4,000 old settlers (out of a population of approximately 15,000). Worst of all was the fate of Biro-Bidjon, which would have shown a loss of almost seventy per cent but for the influx of Jewish immigrants from abroad.

That industrialization was largely responsible for this failure is now conceded by the Soviet press. What is not openly admitted in Russia, but is nevertheless true, is that the depletion of the colonists was partly caused also by the system of sweeping collectivization which was introduced into the Jewish farms more severely than into all others. Experience with Jewish land settlers has shown that, as a rule, they are not less individualistic than the Russian peasants. They do not object, (as the early records of the American Agro-Joint in Russia amply illustrate) to the collective use of farm machinery, but they resent no less than others the collectivization of the products of their labor. There is also good reason to believe that the greater social control, the mechanization, and industrialization of the collectivized farm is less to the Jewish taste than to that of other people. The Jewish colonist still has something of the romantic attitude of the nature lover toward the land, which the older peasants no longer possess; the Jew also, more than others, seeks independence on his farm apart from economic security. And yet, so zealous were the Jewish Communists of the Geserd in the introduction of collectivization that all the Jewish colonies were collectivized fully 100 per cent during 1931, an achievement unrivalled by any other group in Soviet Russia. From the point of view of orthodox Communist teaching this was doubtless a fine showing,

(Continued on page 319)



A 1932 Jewish farmer in Soviet Russia.

A Century of Independence

Canadian Jews Celebrate 100 Years of Equal Rights,
June 5, 1832 — June 5, 1932

By ABRAHAM RHINEWINE



AARON HART

An eighteenth century Jewish pioneer in Canada. In 1800 he was considered the wealthiest colonist in the entire British Empire.



MARRANOS were among the first Jesuit Fathers and missionaries who came to Canada in the sixteenth and seventeenth centuries to spread the Gospel amongst the Indians. The French family de Levis, which gave Canada several high officials and even a viceroy, when it was still known as New France, was of Jewish descent.

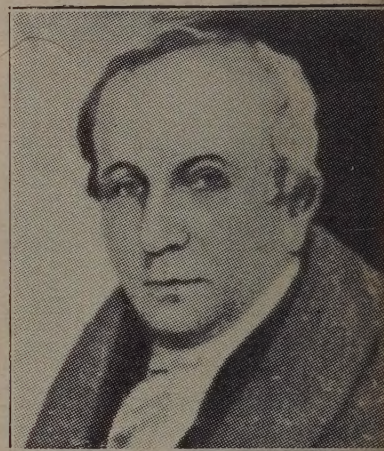
In the seventeenth century there was a widespread opinion among Christian and Jewish scholars and mystics that the American and Canadian Indians were the descendants of the Ten Lost Tribes, and on several occasions Jewish scholars came out to Canada to investigate its truth.

When France began to colonize Canada, or New France, she was greatly assisted by Jewish capital, chiefly by the banking family Gradis, who were the founders (in 1748) of the Society of Canada, a trading organization.

There was no permanently organized Jewish settlement in New France, but with the downfall of the French regime and the arrival of the British, the foundation for one was laid.

The British Army and Navy, which were victorious in adding Canada to the British possessions, had in their midst many Jewish officers and men. When Lord Jeffery Amherst, the Commander of the British troops in America, marched with his army through the St. Lawrence Valley, Commissary Officer Aaron Hart was one of his staff, and when General Amherst rode victoriously into the city, Commissary Hart rode alongside of him.

When the Franco-British war was over, many a soldier and sailor was demobilized; some of them remained in Canada as civilians, and among these were many Jews. Other Jews



EZEKIEL HART

Aaron Hart's second son, and the storm center about which the whole problem of Jewish rights in Canada was raised and finally successfully settled.

came later from England and America, and in 1768 they were sufficiently numerous to organize and found the first Jewish Congregation in Montreal, "Shearith Israel."

Aaron Hart was very successful in his numerous enterprises, and later became Seigneur Becancour and possessor of several other seigneuries, so that in the year 1800 he was considered to be the wealthiest colonist in the whole of the British Empire. His social position, his wealth, and his general attitude made him very popular among the French and English settlers, as well as among the civil and military officials, with whom he came in close contact.

It was then quite usual for Jews to hold public positions and important offices in Canada. As early as 1788 Jacob Kuhn held the office of Chief of Police in Montreal, and later the same office was filled by another Jew, Moses Hays. Jews also held military positions as officers of the Militia. Notwithstanding this, at the beginning of the nineteenth century an incident occurred which gave rise to the struggle for Jewish equal rights in Canada which ended successfully in 1832.

"Bill of Rights"

ON June 5, 1832, the Jews of Lower Canada, by Royal Assent, were officially granted "the rights and privileges of the other subjects of His Majesty in the Province." The Governor's Proclamation of this edict follows, in part:

"Whereas, doubts have arisen whether persons professing the Jewish religion are by law entitled to many of the privileges enjoyed by the other subjects of His Majesty within this Province. . . . It is hereby declared and enacted . . . that all persons professing the Jewish religion, being natural born British subjects inhabiting and residing in this Province, are entitled and shall be deemed, adjudged, and taken to be entitled to the full rights and privileges of the other subjects of His Majesty, his Heirs or Successors, to all intents, constructions and purposes whatsoever, and capable of taking, having, or enjoying any office or place of trust whatsoever, within this Province."

When New France passed in 1759 under British rule, Quebec was governed by the governor and his council, and the French Civil Code remained the law of the province. Concerning the Jews the Code was very vague, because they were few in number. When the movement for an elective assembly began—a demand finally conceded—the Jews strongly supported it. Notwithstanding the fact that British rule was already well established, Canada remained a place where two nations kept struggling against each other, and in this struggle the small Jewish settlement was also involved.

No one was satisfied with the form of government. The British element was of the opinion that their interests were being overlooked in the interest of the French Canadian majority. The French argued that they, in turn, were being oppressed; until at last the British authorities in London were convinced that some changes in the government of Canada would have to be effected. Assemblies were granted for Upper and Lower Canada, and many reforms were introduced, known in the history of Canada as the Constitutional Act of 1791. But this did not entirely abolish the conflict.

There seemed to be no possibility for conciliation; on the contrary, the causes of friction were constantly increasing, and, at the beginning of the nineteenth century, the following incident brought the matter to a head:

The Assembly of Lower Canada decided that the expenses for the construction of jails and prisons be defrayed out of the provincial funds. The French did not as yet have any newspapers in their own language, but the English element had two organs of their own—the *Quebec Mercury* and the *Montreal Gazette*, both of which represented the commercial class, which comprised at that time the majority of the local British population. As the decision of the Assembly meant increased taxes, they carried on a campaign against it. The French Canadians also decided to have their own organ and in November, 1806, the first French weekly in Canada, *Le Canadien*, appeared. Each number of this weekly acrimoniously attacked the government and its officials who were mostly Englishmen.

In 1808, there arrived in Canada as Governor Sir James Henry Craig, the fifth Canadian Governor since

Posthumous

ABRAMHAM RHINEWINE, the author of this article, died at his home in Toronto on May 19, at the age of 45. He had been ill for two weeks. This article was accepted by the B'NAI B'RITH MAGAZINE shortly before his death.

Mr. Rhinewine was born in Poland in 1887 and came to Canada in 1908. In 1913, when the "Toronto Daily Hebrew Journal" was organized, he joined the staff as city editor, and subsequently became editor, retaining that post until 1931. He was the author of a number of Yiddish works, including "A History of Canada and its Development."

During the entire period of his more than 20 years' residence in Toronto, he was closely identified with all phases of Jewish life and communal effort generally.—*Editor.*

the beginning of the British regime, and with his arrival the struggle became still more acute.

Craig was a soldier, but not a statesman, and he therefore suppressed *Le Canadien* and undertook to end French discontent with a strong hand.

The Assembly therefore resolved to avenge itself. As the first scapegoat it selected a Jew, although the blow was really intended for the English element.

In 1807, when elections were held at Three Rivers for a member to the Assembly, Ezekiel Hart, Aaron Hart's second son, was a candidate. Three candidates were named for this office. Thomas Coffin received 41 votes; Mathew Bell, 10 votes; and Ezekiel Hart, 50 votes. Then began a series of manœuvres by which the French nationalists sought to avenge themselves upon the English through the person of Ezekiel Hart.

Before Hart could assume his seat in the Assembly he had to take the necessary oath—"on the true faith of a Christian." Hart refused to take such an oath, and the clerk of the house allowed him therefore to take the oath according to the Jewish tradition, with a covered head and a Bible. The French Canadian members used this as an argument against allowing Hart to take his seat, and after a long debate the majority of

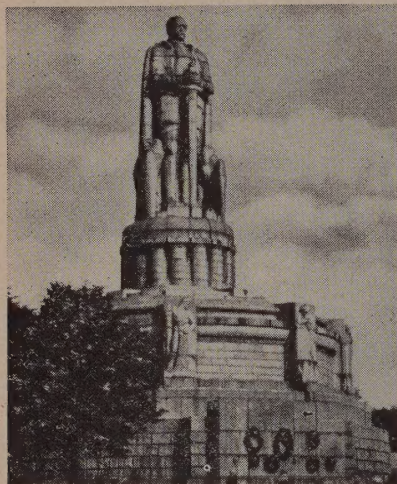
the Assembly declared his seat vacant. Although his political opponents began the campaign against Hart as a means of avenging themselves upon the English, it soon developed into a question of religious tolerance and equal rights for the Jewish minority. The law concerning Jews not having as yet been defined, the issue was now clearly up for answer. With this in view, Ezekiel Hart undertook a campaign against being deprived of his seat. He argued that his oath was within the law; he was supported by the minority. But the Catholic French majority persisted in its opposition, and on the nineteenth of February, 1808, the House excluded him from membership. All his protests were in vain. He decided to offer himself once more as a candidate and was re-elected by a large majority, showing that the electors differed from the French representatives in interpreting the law. But the Assembly remained stubborn, and in 1809 he was again denied his seat, and some assemblymen even wished to pass a bill "to disqualify Jews from being eligible to sit in the House of Assembly." The bill received its second reading. Thus the question of Jewish rights was definitely raised. Sir James Craig, who disagreed with a great many projects of the Assembly, was also opposed to Hart's exclusion, and in order to put an end to the bill, he dissolved the House before it could be put on its final reading, scheduled for May 15, 1809.

"You have spent your time in passing laws which are an unconstitutional abuse of the rights of the subjects, and which are literally in opposition to the laws of the Royal British Parliament, under whose jurisdiction you are. Your transactions are contrary to the first principles of natural justice."

This was Sir James's message in dissolving the Assembly.

Years of agitation for and against Jewish equal rights then followed. The struggle between the races gradually decreased, the angry passions were stilled, losing much of their previous acrimony, and as a natural result, the opposition to the just Jewish demands was diminished. In December, 1828, a group of Jews petitioned Parliament to authorize them to keep a register of births, marriages, and deaths, and in 1829 their request was granted and sanctioned by royal proclamation on January 13, 1831.

(Continued on page 318)



Hugo Lederer's famous statue of Bismarck.

ON his sixtieth birthday, Hugo Lederer has the satisfaction of realizing that he is today Germany's outstanding sculptor. He is in a class by himself; there is no one to rival either his prestige or his position. What Max Liebermann is to painting in Germany, Hugo Lederer has become to sculpture. Some of Germany's most famous monuments have been fashioned by him. The Bismarck statue in Hamburg is without doubt a classic, today; the *Merkursbrücke* is one of the significant sights in Frankfurt, which no tourist would dare to miss. And who in Berlin does not know the world-famous *Diana*? Every outstanding German city has at least one glorious memento from this man's chisel and hammer. One critic has called Germany the home for the world's greatest contemporary sculpture; this, in a way, is a compliment to Hugo Lederer, its greatest and most famous sculptor.

Hugo Lederer is one of the few living sculptors whose work strongly reminds one of the Greek masters. This is not only because of the strictly classical lines of his works. Rather, it is because Lederer has succeeded (as no other modern has done) in infusing into his art works something of the rhythm, the suppleness, the magic motion, the silent music which made the art works of the Greeks a joy forever. Such famous works of Lederer's as *Diana* (Lietzenpark, Berlin), as *Laufergruppe* (Heerstrasse, Berlin), as *Fechterfigur* (University of Breslau), have rhythm and music which make

Hugo Lederer At Sixty

By HAYNES A. GILBERT

these figures of stone and bronze live. Lederer, too, like the Greeks, has a marvelous economy of means. One extended hand or protruded foot is sufficient to suggest motion—and it suggests this with a most emphatic effectiveness! One curve of a muscle is sufficient to suggest fresh vigor and strength.

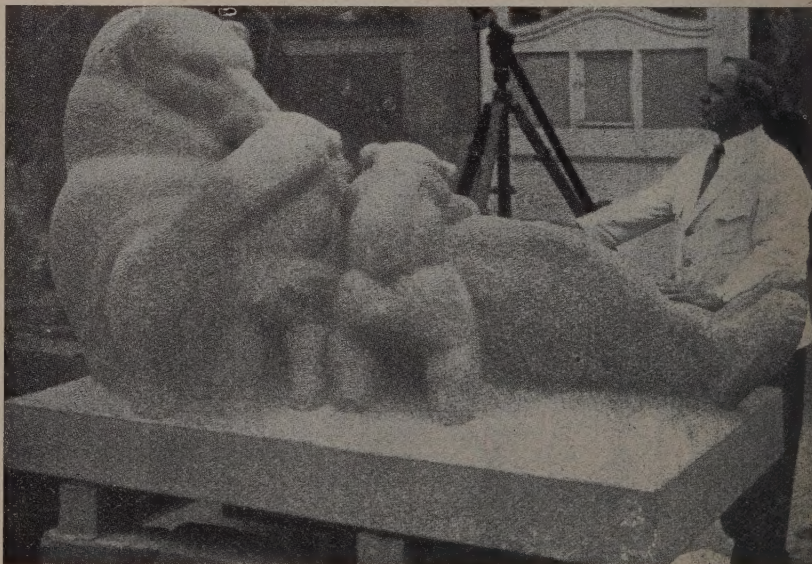
What is most important of all, perhaps, is that Hugo Lederer, too—like the Greeks—has made a fetish of beauty. He has no sympathy for those sculptors of our time who distort images for the purpose of gaining a certain electric effect. He does not want to startle. His greatest aim is to produce beauty in stone and bronze—in the form of human bodies. His inexhaustible imagination has shown us that there are as many different types of bodily beauty as there are different types of people. The beauty of the *Fechterfigur*, for example, is quite different from the beauty of the various members of the *Laufergruppe*. And it is a beauty which one cannot easily forget.

Lederer's strength, however, does not lie entirely in those beautiful bodies which his hands have created. His genius has many aspects; his touch is versatile. The Bismarck statue is a magnificent expression of

strength and power; something of Bismarck's iron will and despotism finds expression in that imposing mass of stone. *Heimkehr*, a bronze-relief, depicting the return of soldiers from the war, has a tenderness and a poignancy all its own; the image of the horse, denuded of its rider, tells a story more emphatically and forcefully than a thousand monuments could.

But if Hugo Lederer is destined for immortality—and on his sixtieth birthday this immortality is almost assured him—it will be because he has succeeded in creating an imperishable beauty in an age parched and sterile. He is a reminder to us of an age which was not dominated by machines, by industry, by confusion and chaos; he is a reminder to us of a beauty which we long thought dead. In his sculpture he has reproduced for us the serenity, the calmness, the beauty of another age. Perhaps—as some of the critics complain—Lederer's works do not express our age. But what of it? Lederer's expression is something more universal—and more important. He does not give utterance to any age or any country. He gives expression to a beauty which is of all time and all

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Hugo Lederer in front of an original work.

The Jews of Malaya

By WALTER BUCHLER



Chased El Synagogue, Singapore, Malaya.



FTER Singapore had been opened up to trade a little over a century ago, Jews came from Mesopotamia by way of Bombay and other parts of India, finally settling down in Penang or Singapore. They had no definite object in view, but came out spurred by ambition and hope of better opportunities than they were afforded in Mesopotamia under Turkish rule. They were not very happy under this rule and experienced great difficulty in expanding, whilst those with some wealth were in constant fear of its being confiscated. After settling down in Malaya, the Jews began to trade, importing principally gunny bags from India, which were required for packing produce such as copra, sago, flour, tapioca, etc. They gradually took up other lines from India, where they had, and still have, connections. In those days trade in Malaya was very good, since Singapore was the distributing center to outstations farther East, such as the whole of the Dutch East Indies, Siam, Indo-China, as well as China and Japan. For at that time there were no direct steamship connections between those countries and India. Trade became good and people could afford and were willing to pay high rates of interest for loans. The result was that a very big business sprang up in money-lending, in which the Jews of Singapore were to the fore. They acquired much landed property, and the majority prospered. This general prosperity attracted more Jews from Mesopotamia and India, and Jews—principally Polish—began to drift into Malaya, the greater number of them settling down in Singapore. Today the Jewish community in Malaya numbers not quite 1000, the majority of whom

are Arabian Jews (from India and Mesopotamia), whilst not more than a hundred are from Europe. All are engaged in trade or industry of one kind or other, many of the Sephardi Jews from the Near-East owning landed property.

There is little social life among the Jews in this Peninsula, as they seem to be very contented in their own homes and take little interest in the affairs of others, social or otherwise. The Arabian Jews adhere to the Jewish traditions of old and, for the most part, are strictly Orthodox. A few may no longer observe everything, but it cannot be said that they have become Reform in any way. The European Jews, however, are inclined to drift and take little interest in anything Jewish. Neither the Sephardi (the Arabian Jews) nor the Ashkenazi (European Jews) mix with one another, except on the more important holidays when the latter go to one or the other of the two Sephardi Synagogues that exist in Singapore.

The oldest synagogue in Malaya is that of Maghain Aboth, first located in Synagogue Street and later moved to Waterloo Street, where it stands today. It is the public synagogue of the city and is managed by trustees appointed with the consent of the Court of Singapore. It supports itself with the annual subscriptions from seat-holders and the proceeds of the usual offerings. When in want of funds, it raises whatever it requires through subscriptions from Jewish residents.

The other synagogue is a private one in the sense that it was founded, built, and endowed entirely by one man, the late Sir Manasseh Meyer,



General inside view of Synagogue Chased El, Singapore.

who was during his life-time one of the most prominent, if not the most prominent, Jew in the peninsula. The synagogue he built—Chased El—is a magnificent structure of stone and marble. It stands on a hill, and while not very large, the architecture is suited to the climatic conditions of the East; the ceiling is very high to allow for plenty of ventilation and the windows are both spacious and numerous. Lighting is by electricity and gas, and there are in this synagogue more lights than one usually finds in synagogues or Temples in Europe or America. The public synagogue is not so artistic, as it is older, conditions in those times having been different and smaller funds available. The ladies do not sit immediately over the men's heads, and their accommodation is in the form of a sort of verandah extending outside, as the custom among Arabian Jews is that women should not be over the men's heads whilst they are praying.

What strikes the visitor as rather strange in both these synagogues is the absence of ladies, not even one being present. On inquiry, the writer was told that in Singapore ladies are not accustomed to go to synagogue except on the more important festivals and holidays and that they have never been trained to do otherwise. On the other hand, they observe everything that has been handed down by tradition and bring up their children in an Orthodox manner. The boys are taught Hebrew in all its branches, but no attention is paid to the girls. Attached to Chased El Synagogue is a Talmud Torah, endowed by the late Sir Manasseh Meyer, and here the boys are taught



Interior of Chased El, showing the beautiful windows and the ladies' gallery.

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Behind the Scenes in the Synagogue

What can happen to a layman upon a too close intimacy with the "inner workings" of the Temple

By JACOB J. LIEBERMAN



HERE I was—president of the congregation. The rabbi wanted his president to follow the time-honored custom of gracing the pulpit with him. So, instead of occupying a pew, I watched the congregation: the reactions of the members, the enthusiasm of their responses or lack thereof. It became my duty to view from the rear or side that enthusiastic leader, the rabbi, as he indulged in his disquisitions, and I had to be on the alert to catch, from front to rear, the exchange of comments immediately and invariably following every sermon, and to distinguish during the course thereof the difference between the nods of approval and the nods of slumber. So, in time, I found myself thinking of the "reaction" on the audience. What "effects" would "put our service across?" What sermons would "go over" best? When was the rabbi getting "in bad"? When was he "making a hit"? Was the choir "clicking" tonight? Or was I right in thinking it was "a little off" this evening? Why was the congregation so small this time? What should we do to "draw a crowd" and "pack the house"? What was wrong with the synagogue? Why was I, too, feeling myself "fed up" and almost ready to seek an escape from it all? Even rabbis were leaving the synagogue. Why not laymen?

As if seeking an answer, my mind reverted to the days of my youth.

The curtain rose. The audience became silent and attentive. The darkened theater had attracted what the press-agent fondly terms a capacity audience. The drama was a gripping one, as enacted by this splendid cast. The scenic sets had been designed by one of the most talented state artists. I sat engrossed. So perfect was the illusion, so complete the atmosphere, that I lived with these actors through their experiences and felt their emotions. And the message of the play was driven deep.

So it had been for years. Then came my opportunity behind the

footlights! Amateur theatricals attracted me. I became, for the time being, an actor! I was seeking to create the illusion. I studied the arts, the tricks and the poses of the actor. I watched for the responses of the audience and cut, changed, and embellished, as the needs required or experiences dictated. I labored through rehearsals and fretted through mechanical mishaps. I became a stage manager for a time. Then publicity man, "playing up" the performance or "touting" the actors. I worked behind the scenes and in the box-office. I sought success—for the performers, for the management. I was interested solely in effects. I had an eye solely to the mechanical, so to speak. What did the play mean to me now? Where was its lesson? Wherein lay its entertainment? Wherein its thrill? I knew naught of these now.

Time passed. I became thoroughly accustomed to my surroundings. I was tired. The work palled on me. I saw always the drab, unfinished, crude stage sets. I caught only the close-up view "behind the scenes." I saw the unkempt appearances, the grotesque and hideous blotches of grease and paint, the haste and confusion, the sham and pretense and "business" of it all. I wanted to escape from the whole situation. I wanted to get back to my former status—in the audience, getting the illusion.

Again time passes. I find myself interested in religion. I attend synagogue services fairly regularly. I catch the spirit of my fathers in their traditional environment. The environment becomes a part of me. To insure my continued interest, I vary my attendance by visits to other synagogues, Orthodox, Conservative, then Reform. I respond joyously to the application of ancient institutions, to modern customs, practices, and surroundings. I rise to ecstatic heights in the spiritual realms of my religion. I follow with deepest interest the Biblical interpretations and learned Talmudical dissertations of the rabbis. I become engrossed in their sermons, week after

week. As the various symbolic ceremonies and ceremonials are introduced, I feel my religion.

Then I enter into the work of the synagogue. I teach in the religious school. I train the confirmands. I become active in the men's club. I usher at the services. I assist the minister. In time I am invited upon the board of trustees. Here I learn of the business side of the Temple of Worship. Not so long ago, I looked upon this place solely as the House of God, the "Beth Hamidrosch," the "Beth Hackneseth," the "Beth Hatfilah." While I had paid dues, and had given donations, and occasionally participated in and patronized money-raising entertainments, bazaars and "affairs," the money side of the synagogue had never impressed me particularly. Yes, I had heard debates frequently as to the advisability, necessity or perniciousness of the practice of presenting pleas for financial assistance in the course of the services, from the auctioning of "Aliyas" and "Mitzvahs" or honors at Orthodox services to "appeals" and "drives" among the Reform. But I gathered in a sort of general way that the ministers, assistants, choirs and the like had to be supported and that the bills had to be paid—and that was why the moneys were gathered. But now, at last, I realized that a religious institution has its business side—its "board."

The board of trustees met night after night, and discussed deficits.

For, after all, what is a religious institution without a deficit? Religion? Services? Were they ever discussed? No time for that. Too much time required to discuss money—how to raise it, how to cut expenses, how to pay bills. I had to pinch myself repeatedly to wake up from a dream that I was at a meeting of some financial enterprise or promoters' corporation. Few of the men on "the board" attended services, except on the most important occasions or on festive or holy days. Occasionally the rabbi uttered some sensational sentiments. Then a suggestion might be made among the

board members that the rabbi ought to be "seen" about it. There, however, the "spiritual interest" seemed to end.

At last I became president. I felt it my duty to attend every service. I heard all of the criticisms. "The sermon was fine." "The sermon was dull." "The rabbi ought to put more into his speech." "The rabbi ought to give us more book reviews." "The rabbi is giving us too many book reviews. I come here for sermons, not literary criticisms." "The rabbi ought to get down to earth and discuss affairs of the day." "I wish the rabbi would talk on religion or on spiritual subjects." All in the same evening!

One wanted more prayers. Another wanted the prayers cut short. A third objected to the rabbi's taking liberties with the prayer-book. One wanted more music. Another thought the choir superb. The third thought it atrocious. And so on. All in the same evening! And so on—evening after evening!

But conflicting suggestions and criticisms by the laity were not all with which, in my official capacity, I had to contend. Everywhere I went, the conversation immediately turned to religious subjects. I had to bear the burdens and come to the defense of all forms of religion and every type of church. Yea, I even had to come to the defense of God Himself!

Occasionally I discussed with the rabbi the criticisms made and questions raised by our people, and I passed on various ideas and suggestions to him. He would naturally object to any restraint upon his freedom of speech. And I would sympathize with him in the justice of his plea. Sometimes, however, the sensitive ministerial soul rebelled at even a suggestion, treating it as an interference. But when, finding he was "stepping on the toes" of the congregation and "getting out of step" with them, I would plead with him to use discretion, to display tact, to help us retain our members. In any event, we could ill afford to antagonize so many members. What to do? Here I was, again thinking only of how to make the services "click"!

Suddenly, as if something snapped in my brain, I found myself behind the scenes again! A maddening sensation possessed me. I saw again the bare canvas back of the scenery, the crude unfinished sticks of the sets, the dross of the dressing room, the

command of the counting room, the tricks of the trade, the aim at effects! Again I had lost the illusion! All the call of history, the pride of ancestry, the elevating spirituality of the prayers and the music, the inspiration of the sermon, the impressiveness of the ceremonials, the uplifting influence of the religious service had left me! I wanted to be back with the audience—in the congregation.

In fear, in despair, I renounced the office, I left the board, I fled from the pulpit. I wanted the old feeling, the old pleasure, the old interests, the old atmosphere! But, I wondered, could I acquire it? Saturated as I was with all that I had been acquiring while in my business and executive capacities in the Temple, could I recapture the spirit of the worshipper?

The Christian Press and Good Will

I WANT to point out the steady rise in the curve of interest on the part of the Christian religious press in the Conference work for good will and understanding between Jews and Christians. Readers of this magazine will be concerned about this because B'nai B'rith has been the main Jewish organization co-operating with the Federal Council of the Churches and leading Protestant and Catholic individuals in supporting and guiding what Newton D. Baker said, "seems to me a work of first importance." I believe that the current emphasis that the press is giving to education for justice in the relationships between Christians and Jews is in a large measure due to Hon. Alfred M. Cohen's address at the Washington National Seminar last March. Senator Cohen spoke vigorously and effectively on the potential power of the press in improving inter-group relations. In reporting the Washington Seminar, the religious press of the country reflected a public interest of larger dimensions than has been manifested in the eight years of the movement.

A feature article was assigned to a writer by *The Christian Advocate*, a publication syndicate with a quarter of a million circulation. *The Christian Leader*, a Universalist periodical, carried a three-page report and a sympathetic editorial on the proceedings in Washington. *The Baptist* ran a four-column story written by the editor-in-chief, Dr. Robert Ashworth. *The Living Church* (Episcopalian) reported the proceedings in full, as did *The Churchman*, *The Zion's Herald*, *The Presbyterian Magazine*, *The Presbyterian Advance*, *The Lutheran*, *The Federal Council Bulletin*, and others. *Christianity Today* expressed the fear that the Protestant was called upon to compromise, but otherwise the journal expressed commendation for the Washington gathering and the move-

ment. *The Presbyterian of the South* questions "whether much good comes out of these gatherings," although it praised mightily an address by Rabbi Morris Lazaron of Baltimore. *The Lutheran* emphasized the point that greater tolerance must be cultivated at its sources, namely in industry and recreation, and adds that "by no means are all differences capable of adjustment."

The Baptist, in a full page editorial, cleared the matter of religious differences by referring to the policy of the Conference program. All responsible leaders specifically state that the Seminar does not seek to "water down diversifying tenets of faith." As Dr. Cadman put it two years ago: "We want more *Christian* Christians, and more *Jewish* Jews."

The Christian Century, outstanding undenominational Protestant weekly in Chicago, employed a special correspondent and gave three columns to a highly appreciative and analytical story.

Several of the religious periodicals reprinted addresses delivered at the Washington Seminar. *The Christian* (Disciples of Christ denominational weekly in Kansas City) is now publishing the third and final installment of Professor Evarts Green's complete address on religious prejudice in American History. One hundred and twenty Protestant religious magazines and eighty Roman Catholic editors used news service on good will between Jews and Christians during the past six months. The job ahead is to get beneath the symptoms, as Dr. I. M. Rubinow has suggested, and gain the press's aid in dealing with the causes of economic and social discriminations just as a physician probes diseases. This we intend to do.

EVERETT R. CLINCHY, Chairman,
Committee on Good Will Between
Jews and Christians.

"King of Kings" Issue Is Revived



N the May 16 issue of *Opinion*, (a New York Jewish weekly), the following appeared over the signature of Stephen S. Wise:

"However short-lived memory ordinarily is, I venture to recall the bitter resentment felt against a handful of us who a few years ago fought against the circulation of the film, 'King of Kings.' It was assumed to be a real triumph that some minor textual alterations were accepted, and that only after the then Rabbi of Temple Emanuel of San Francisco had bravely and tenaciously fought against a scenario which was nothing more than a film-canonization of the Jewish Christ-killing myth. There was no end of honeyed pleading at the time in the name of peace and unity and harmony to the end that nothing more be said. The cable dispatches of recent days brought us the news from Greece that as a result of the showing of the film, 'The King of Kings,' in a motion-picture theater in Salonika, the mob was incited to riot against Jews and proceed to destroy Jewish property—just exactly what a pestilential minority of us expected from a picture made possible by Jewish money, directed by a Jew with the help of the rabbis of Los Angeles and the sanction and blessing of a world-wide Jewish organization, B'nai B'rith."

Alfred M. Cohen, President of B'nai B'rith, addressed the editor of *Opinion* as follows:

"In his column 'As I See It,' in *Opinion's* issue of May 16, Dr. Stephen S. Wise revives memories of B'nai B'rith's accomplishments in relation to the film 'King of Kings,' though his credit to B'nai B'rith is shockingly sparing. However, the distinguished gentleman who has been an active participant in every Jewish movement, whether national or world wide, in the intervening four or five years, expressly makes note of a 'short lived memory.' This accounts not only for the circumstances alluded to, but also for a number of very serious inaccuracies in his article.

"Dr. Wise refers to himself as one of a handful who fought against the circulation of the film.

"He forgets to say that his first

word of protest against the film was uttered at the behest of B'nai B'rith.

"He forgets to say that the film had been exhibited in his own home city continuously for several weeks without bringing from him a single sentence of complaint.

"He forgets to say that B'nai B'rith awakened him to knowledge of its presence in his own community.

"He forgets to say that B'nai B'rith fought against the circulation of the film as long as any useful purpose could be served by continuing the fight.

"At my invitation, Dr. Wise joined B'nai B'rith's protest. He did so willingly and without hesitation. This was after I had urged, without success, the Motion Picture Producers and Distributors of America to withdraw the film, and had secured their consent to alterations in picturization and text calculated to relieve it as far as possible of its ill-will breeding tendencies. Dr. Wise thoroughly understood the situation when he became part of it. He was sufficiently sympathetic and so delightfully hospitable as to make his own home the place of meeting of a noted scenario artist (the President of the Jewish Theatrical Guild) and representatives of the producers and of B'nai B'rith, for the purpose of discussing the changes to be made. I well remember that Dr. Wise cut short a dinner with an invited guest so as to accommodate the rather large company that came to his home to take the first steps in the alteration of the film. We dispersed at a late hour with the understanding that Dr. Wise and the scenario artist would come together within a few days, when Dr. Wise would make known to the artist just what changes he wished, and the artist would attempt to amend the picture in accordance therewith.

"Dr. Wise preferred to use his voice and pen in denouncing the film, but without avail, rather than proceed as had been agreed in pruning it of its most harmful features—a course thereafter pursued with the valuable assistance of Rev. Dr. David Philipson.

"The file of the 'King of Kings' in the B'nai B'rith office is voluminous. It contains many letters and telegrams from Dr. Wise. His recent arti-

cle in *Opinion* is convincing evidence that he has forgotten much that I wrote. Evidently he does not remember that in his letter to Governor C. E. Milliken, Secretary of the Motion Picture Producers and Distributors of America (copy of which was sent to me) he said:

"I have stated to you again and again that I have unlimited confidence in the good sense and the good will of Christians in America. Neither Klanism nor Fordism could permanently arouse ill-will against the Jew, or any other racial or religious group. And, therefore, from the beginning, I have not been so much disturbed about the presentation of the 'King of Kings' in this land, as I have been greatly concerned about its inevitable effects in lands of darkness and therefore of ill-will and persecution. I shrink with horror from what I affirm are sure to be the consequences of the presentation of the 'King of Kings' to inflammable groups in East European lands, where the legends or half-truths of religions are acted upon with such bitterness as to lead to bloodshed. I have, therefore, this proposal that, much as I lament, for many reasons, the appearance of the 'King of Kings' in America, I should be satisfied, in accordance with the recommendations of President Cohen, to leave the matter unchallenged at home provided an agreement could be reached, in the interest of decencies and of our common humanity, not to produce the picture in lands in which it is bound to do incalculable hurt, morally to those who will see the picture, and in every way to those who will become the victims of the newly-infuriated avengers of Jesus.

"I have proposed, and I renew my proposal, that the picture be not shown in Central and East European lands. That would include Austria, Hungary, Russia, Poland, Lithuania, and Roumania."

"It will be noted that Greece was not included in the list of countries in which Dr. Wise proposed the picture was to be banned.

"B'nai B'rith obtained from the producers an agreement that the 'King of Kings' should not be exhibited either in its original or amended form in any country where it might fan the fires of prejudice,

(Continued on next page)

The PRESIDENT'S PAGE



Responsibility of Leadership

WE lament the woeful lack of a proper sense of responsibility on the part of some organizations and individuals who speak and write in behalf of the Jewish people. We venture to say that Jewish influence would be much more effective if it were applied more sparingly and with higher regard for its justification.

B'nai B'rith at times appears to disadvantage in comparison with some other organizations because it does not thoroughly investigate before it speaks or acts. The preponderance of its work is not disclosed in print. It does not spread reports affecting the Jew until it has verified them. It has no penchant to be sensational. Of course, it is in a position of rare advantage to make investigations because it has branches in practically every country in which Jews live in considerable numbers and is next door, so to speak, to all countries where B'nai B'rith is not. B'nai B'rith bears a special responsibility towards Jews in these various countries lest they speak or act contrary to their interests. It may, by an incautious word or gesture, do incalculable harm instead of good. B'nai B'rith always bears this in mind.

So much as a preface to the recital of an incident culminating in a good deal of sensational fireworks, verbal and written.

During the month of May, a Yiddish daily of New York City, published a brief story with a Salonika (Greece) date line, saying that the anti-Semites in Greece were about to undertake a pogrom agitation and were utilizing the Greek Easter for that purpose; that the pogrom agitation exceeded such movements of the past; that in Salonika there

was being shown the American film "The King of Kings." This story was made the text of an article furnished by a syndicate, which appeared as an editorial in a number of Jewish papers. A renowned Rabbi, who is also one of the editorial board of an Anglo-Jewish weekly, revived the memories of B'nai B'rith's assault on "The King of Kings" by repeating the story from Salonika with this addition: "The mob was incited to riot against Jews and proceeded to destroy Jewish property." Another Rabbi, an ex-columnist, repeated his brother Rabbi's words and added thereto: "The news from Salonika that the film incited the mob to attack the Jewish quarter is exactly what the foes of the picture anticipated." A Jewish weekly in the far West "saw" all that precedes and in an editorial went them a bit better, as follows: "The King of Kings was shown in Greece last week, and the Jewish Telegraphic Agency reports the worst massacre since Kishineff."

Meanwhile B'nai B'rith in its usual sober, quiet and orderly way, traced the story to its source and found it to be without the slightest foundation. B'nai B'rith's first attention was attracted to the subject by the syndicated editorial hereinbefore referred to. We learned by wiring those responsible for the editorial that it was based solely upon the story printed in the Yiddish daily. We communicated by wire with the Jewish Telegraphic Agency asking it to investigate through its correspondents the accuracy of the story. After an interval, we received the following telegram: "Inquiry establishes no incident occurred in Salonika during recent showing King of Kings picture. Our London office cables 'no anti-Semitic agitation connection film King of Kings which shown last two months passed incidentless'."

Note please that the far West editor credited or charged the report of "the worse massacre since Kishineff" to the Jewish Telegraphic Agency.

While these communications were passing we cabled the President of the B'nai B'rith Lodge at Salonika, repeating the story and requesting details, and almost immediately received this brief answer: "Nouvelle Infondée"—*News unfounded*. This message was followed by a letter say-

ing: "Your telegram caused great surprise here because nothing abnormal occurred after the showing of the film 'King of Kings.' The film in question has not caused a particle of trouble and the information in the American newspapers on this subject was pure fantasy."

Ought not the foregoing, which is not by any means an isolated experience, admonish those who assume to mold public opinion to be more careful in accepting anonymous reports as veritable, before giving them the seal of their confirmation? B'nai B'rith realizes its responsibility to the Jewish people and will continue in a calm and orderly way to meet its obligation.

ALFRED M. COHEN.

"King of Kings" Issue

(Continued from page 300)

which agreement so far as we are advised, has been faithfully kept.

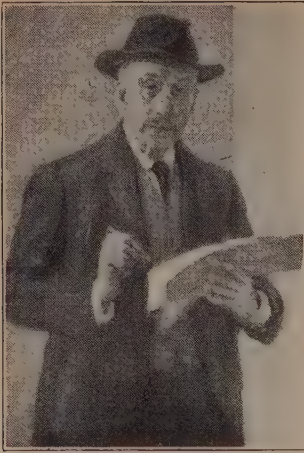
"B'nai B'rith became the counsel of the Motion Picture Producers and Distributors of America in the making of pictures involving a Jewish theme, with the result that the screen since the 'King of Kings' has been almost completely free from anything of which the Jew might reasonably complain.

"Dr. Wise employs one phrase unworthy of his noble soul. I believe he must already have repented it. He says the 'King of Kings' 'has the sanction and blessing of B'nai B'rith.' Nothing could be further from the truth than that.

"In a circular letter sent to hundreds of B'nai B'rith and other Jewish leaders throughout the country, and in response to additional hundreds of queries as to the attitude of B'nai B'rith toward the picture, I have uniformly said:

"From the beginning it has been thoroughly understood between the picture people and the B'nai B'rith that the request for amendments to the picture and compliance therewith, shall not be construed as an approval of the picture when amended, but shall be regarded only as an attempt on our part to remove its most objectionable features."

"What blessing or sanction is there in these words?"



MAX LIEBERMANN

MAX LIEBERMANN, internationally renowned Jewish artist, has resigned as president of the Prussian Academy of Art, a position he has occupied for sixteen years. Herr Liebermann's age, 85, is officially advanced as the reason for his resignation. The *Volksblatt*, however, commenting upon the resignation, says that it is rather mysterious in view of the fact that Liebermann had been named president of the Academy for life.

ALTHOUGH Jewish students at Cornell University constitute only twelve per cent of the student body, in the recent elections to Phi Beta

Kappa, honorary scholastic society, 26 out of 51 elected were Jewish students.

EIGHTEEN rabbis were ordained at the annual commencement exercises of the Hebrew Union College this year. One has been called to a pulpit in Liverpool, England, and another to Temple Emanu-El, New York City. It was the largest graduating class in the history of the Hebrew Union College.

The baccalaureate address was spoken by Rabbi Emil W. Leipziger of New Orleans, a distinguished alumnus of the College. President Julian Morgenstern conferred the degrees, and they were confirmed by Maurice J. Freiberg, vice-chairman of the Board of Governors, and Ludwig Vogelstein, chairman of the Executive Board of the Union of American Hebrew Congregations.

The benediction was delivered by Rev. Dr. David Philipson, Cincinnati, and the invocation by Rev. Dr. Joseph Stolz, Chicago, a member of the second graduating class of the College. Dr. Stolz received the honorary degree of Doctor of Hebrew Law during the exercises.

A CROSS-SECTION

(Compiled with the aid of...)



Dr. Cyrus Adler

IN recognition of three decades of service to the Jewish Theological Seminary of America, Dr. Cyrus Adler, president, was given a testimonial volume containing a letter of greeting signed by five

hundred prominent Jews throughout the country. The presentation was made at the commencement exercises of the Seminary by Sol M. Stroock, chairman of the Board of Directors, before 1000 guests.

Fourteen rabbis received degrees at the exercises. Dr. Israel Goldstein, Mr. Stroock, and Mr. Henry S. Hendricks delivered addresses.

THE Jewish population in Germany has nothing to fear from the present cabinet, headed by Chancellor Franz von Papen, according to assurances received by the Jewish Telegraphic Agency from government circles.

Among the newly-appointed high government officials are many well-known friends of the Jews, including State Secretary Planck, Geheimrat von Kauffman, and Foreign Minister Neurath, who is an outspokenophile.

Despite these assurances, the American Jewish press has generally admitted during the past month that Hitler and Hitlerism are growing menaces, not only to the welfare of Germany in general, but to the security of Germany's Jews in particular.

Emboldened by Hitler's growing power in Germany, a mob of Nazis in Breslau marched through the streets and perpetrated what the Berlin press termed "a pogrom on the Jews on a large scale." A Jewish girl was seriously injured and many Jews were wounded.

TWO of the most prominent Jews in Europe died last month.

Joseph Cowen, one of the first English Jews to associate himself with Theodore Herzl in his plans for a re-



When Dr. Stephen S. Wise celebrated the 25th anniversary of the founding of the Free Synagogue, New York City, Dr. John Haynes Holmes and other notables were present. Left to right: Rabbi Morton M. Berman, Dr. Sidney E. Goldstein, Dr. Holmes, Dr. Wise, Joseph M. Levin, Charles E. Bloch, and Rabbi J. X. Cohen.

OF JEWISH LIFE

(wide Jewish Telegraphic Agency)

built Zion, was 64 years old when he died in London. He was a leading Zionist worker for more than three decades.

Dr. James Simon, outstanding leader of German Jewry, renowned as a philanthropist, art connoisseur, Maecenas and merchant, died in Berlin at the advanced age of 81. For thirty years he was president of the Hilfsverein der Deutschen Juden, of which he was a founder.

CLOSED for five days because of anti-Semitic outbursts, the notorious University of Vienna again reopened only to witness another such outrage on the very first day. Several cases of stabbing were reported.



Benjamin Schlesinger

Born in Lithuania, Mr. Schlesinger came to the United States at the age of fifteen, and only two years later, in Chicago, he became secretary of the Chicago Cloakmakers' Union. From 1907 to 1912 he served as general manager of the *Jewish Daily Forward*. He was president of the International Ladies' Garment Workers' Union from 1903 to 1904, again from 1914 to 1923, and again from 1923 to the time of his death. From 1923 to 1926 he was again affiliated with the *Forward*.

Mr. Schlesinger fought the sweatshops, led twelve strikes, and battled for unemployment insurance for all workers and impartial commissions to settle labor disputes.

AFTER five months spent in the United States in the interests of the Zionist movement, Nahum Sokolow, president of the World Zionist Organization and the Jewish Agency for Palestine, has returned to Europe. He was accompanied by his daughter, Dr. Celina Sokolow.



Edwin A. Fleisher

EDWIN A. FLEISHER, music patron and philanthropist of Philadelphia, has presented the Free Library of that city with one of the largest and most complete collections of chamber music to be found in the United States. It is composed of more than 4,300 items and is valued at over \$20,000. The collection represents the personal work of Mr. Fleisher in a 23-year period. Dr. Cyrus Adler is president of the Board of Trustees of the library.

Three years ago Mr. Fleisher gave the same institution a collection of rare orchestral manuscripts, valued between \$50,000 and \$100,000.

HONORARY degrees of Doctor of Hebrew Letters were granted Professor Louis Ginzberg and Dr. Harry Friedenwald at the seventh annual commencement exercises of the Jewish Institute of Religion in New



The two daughters of Emanuel Hertz, author of the much-discussed "Abraham Lincoln," recently passed their bar examinations and are now both practicing law in their father's office. It is said to be the first instance of its kind. Above: Mr. Hertz and his two daughters.

York. Professor Ginzberg is head of the department of Talmud at the Jewish Theological Seminary, and Dr. Friedenwald is an outstanding Jewish lay leader in Baltimore.

Ten members of the graduating class of the Institute were ordained as rabbis. Dr. Solomon Goldman of Chicago delivered the commencement address.



American non-Jewish notables have been enlisted to aid the restoration of Palestine as the National Homeland of the Jewish people. When Nahum Sokolow, World Zionist President, visited Washington, D. C., recently, he was photographed with some of them. Left to right: Senator Watson of Indiana; Mr. Sokolow; Vice-President Curtis; and Senator King of Utah. Mr. Sokolow has now returned to Europe.

Josephus as Jew and Historian

By JACOB de HAAS



PHYSICALLY somewhat timorous, by nature a compromiser, temperamentally an aristocrat with an inordinate pride in the sacerdotal family from whom he claimed descent, Flavius Josephus, as he will ever be known, remains alternately the pet and despair of archeologists and the best read of all historians. He is dead some eighteen hundred years, and yet the original Jewish quarrel with him is, in the main, as fresh as when Justus attacked him and the rabbis boycotted him. His demerits are glaring; but his merits are equally remarkable. He remains distinctly a man worth knowing, and a historian worth reading. He is in the limelight of a select circle just now because the old controversy as to whether he wrote certain Christological verses in his history is again to the fore. That squabble will go forward and backward until one day some document is discovered—if it ever is—that will settle the matter. But we can be thankful that this textual war has raged, for it has given Josephus his standing as the Jewish writer who takes his place next to the authors of the Bible. Jews in the main have ignored him, and a verdict popular among those Jews who have read him, and caught the traditional slant of Josephus, is that he was the original publicity man, with Titus as his raw material.

Recently having occasion to check back on some Palestinian data, I put Josephus to a kind of acid test. On my shelves is the identical quarto volume from which I learnt to know him and Jewish history forty years ago. I reached down for it, found the reference, and then, lured by the vigor of the text, re-read him—*Antiquities*, *Wars*, *Contra Apion* and biography. My re-reading was conducted in a highly critical spirit with some score of historical and archeological volumes, the Jewish Encyclopedia, and two modern lives of Josephus as checks. He comes out of that ordeal with a high rating.

Josephus had his human defects, but he was a good historian. He was less of a flunky than most of those who have written, at any time, within the shadow of an imperial throne, or even a presidential chair. Somewhat pretentious but more imitative, he appeals as a Jew fighting a bitter fight, in the same devious

manner that others have employed since. He was not always logical, and in his last book forgot some of the things he had written in earlier volumes. But the odds are that he had no copy of his own manuscript to guide him and, like most authors, was not tempted to consult his own work. Josephus had, he admits, some help in preparing his monumental work, but he had none of the modern aids, professional indexers and copy readers—those useful encyclopedists with their store of reference books that every large printing-house employs, to correct the inadvertent errors of authors. His manuscript was no doubt copied by scribes, "book by book," and put into circulation like instalments of a novel, before the next "book" was written. Pride and circumstance would thus prevent correction even if the author knew of the error.

Yet his self-contradictions in his historical writings are comparatively few. What is glaring is the contradiction between his motivation of Jewish life in his attack on Apion, and the description of that same life as penned in his history. Did he credit his public with the same short memory for facts which makes the bread and butter of modern newspaperdom? Or did he fail to see his own great picture as a whole, and when he came to the Jewish defense, did he look wholly inward and imagine himself speaking to the world from the seclusion and peace of the inner Temple? It

is in the second of the books that challenges rather than answers Apion, that Josephus trips most. Here is an intense monotheist and a great Mosaist. The world stands only knee-high to the greatest Jewish teacher whose life was practice, and whose teachings only found their real expression in practice. In his enthusiasm, the historian in a Roman villa forgets that the Temple had ceased and Jerusalem was laid waste. He describes the service in the present tense. Its pomp fills his vision, its incense is in his nostrils and lines from Psalms and Prayers come tripping from his lips.

Thinking back to the year one hundred, the Jews under a cloud, Christianity making its first appeals, I metaphorically take my hat off to the man who wrote, in Rome under the eyes of the Caesars:

... God is all in all, perfect, self-sufficient, and supplying all other beings; the beginning, the middle and end of all things . . . But we are allowed to view the great Invisible Being in all his works . . . These things hath the Creator formed, not with his hands, nor by labor, nor as wanting the assistance of any to co-operate with him.

In a French crisis Anatole France wrote "Penguin Island." The trick of criticism of current affairs as exemplified in "Gulliver's Travels" is not new. Much of *Contra Apion* and some of Josephus's "Wars" read now as though in the coldest, most impersonal language he was taking eternal revenge, not only on Greek anti-Semites, but also upon Roman enemies. What Josephus suppressed remains unknown.

He is telling the story of Roman butchery and of the galling destruction of the captives. Read these sentences descriptive of Titus's celebration at Caesarea:

The number of those that were destroyed by beasts, fire, and in combat with one another, were supposed to amount at least to two thousand five hundred, and all this too little in the opinion of the Romans, who bore them a mortal aversion.

Or this careful and incisive picture of the Roman spirit at the public triumph in Rome after the hurling of Simon ben Gioras from the Tarpean Rock. Vespasian and Titus have waited in the Temple for that tidbit in the day's proceedings—



FLAVIUS JOSEPHUS

(Continued on page 307)

Jews In National Political Conventions

2. The Republicans

By BERNARD POSTAL

WHEN the twentieth quadrennial Republican national convention met at Chicago in June, a number of Jewish delegates were present, for at this writing fourteen had already been elected in New York, Connecticut and Wisconsin. Their presence assured the unbroken continuity of Jewish participation in the deliberations of Republican national conventions, a participation which began with the first convention of the party in 1856.

Including those who took part in the historic convention of 1856, there have been 176 Jewish delegates at the nineteen Republican national conventions. These delegates have represented 33 States — 65 from the East, 48 from the Middle West, 35 from the Far West and 28 from the South. No Jewish delegates have ever been elected to a Republican national convention from Maine, New Hampshire, Vermont, Delaware, Virginia, North Carolina, Florida, Georgia, New Mexico, Oklahoma, South Dakota, Idaho, Iowa, Michigan, and Indiana. The largest number of Jewish delegates, 44, has come from New York. Illinois, California, and Ohio have each had twelve, and Missouri ten.

Like the Jewish delegates to the Democratic national conventions, those who took part in the Republican national conventions have held every convention office except temporary and permanent chairman. Jews have found a place on all Republican convention committees.

About the time the Republican party came into being in 1854, the Jewish population of the United States numbered approximately 175,000 souls, a large proportion of whom were comparatively recent immigrants from Germany and Austria.

By the time the first Republican national convention opened in Philadelphia on June 17, 1856, a number of Jews had already won a name for themselves as ardent Republicans, and seven of them were delegates to the convention. George Schneider, editor of the Chicago *Staats-Zeitung*, had been a fearless opponent of slavery and was one of the small group that organized the Republican party in Illinois. When it was definitely decided to call a national convention

Schneider was unanimously chosen a member of the Illinois delegation.

Schneider's organizing work in behalf of the new party was paralleled by the activities of Edward Kanter in Michigan, Louis Dembitz in Kentucky, Edgar Levy in Pennsylvania, Philip Dorsheimer in New York and Joseph Bernays and Moritz Pinner in Missouri. The latter was the editor of a German language anti-slavery newspaper in Kansas City and with the aid of the paper consolidated the Republican forces in the State. These men, who stumped their States for nearly two years to enroll the Germans in the Republican party, were all delegates to the first convention.

The proceedings of this gathering were opened with a prayer by Edgar Levy, then a young Philadelphia rabbi. So eloquent and moving was his invocation that the ovation accorded him held up the business of the first session for fifteen minutes. Schneider was named one of the secretaries of the convention. On the second day of the convention the regular order of business was suddenly interrupted by excited cries from the delegates for a speech from the editor of the Chicago newspaper "that need not be named." Amid hearty applause, Schneider voiced his thanks for this recognition of his services in behalf of the party. Dembitz, one of the ancestors of Justice Brandeis, was appointed to the committee on rules. Although not a delegate, Abraham Jonas, an old Illinois friend of Abraham Lincoln, was at the convention in the interest of Lincoln's candidacy.

After nominating John Fremont the convention adjourned to make immediate plans for the next convention in 1860. For the next four years the outstanding Republican figures were busy rounding up delegates for the leading candidates, Seward, Lincoln and Chase. All of the Jewish delegates to the 1856 convention had been won over to Lincoln and when the convention of 1860 opened the five Jewish delegates were supporting the future president. In New York Abraham Dittenhoefer had helped Horace Greeley line up

delegates friendly to Seward, but in the convention Dittenhoefer worked for Lincoln together with Pinner of Missouri, Dembitz of Kentucky, Schneider of Illinois, and Bernays of Missouri.

The next two Republican conventions were less momentous. In 1864, Lorenzo Brentano of Indiana and Moses Hirsch of Oregon were the only two Jewish delegates, Brentano serving as one of the convention secretaries and Hirsch as a member of the committee on rules. When General Grant was nominated in 1868 Louis Weil of Kansas was the only Jewish delegate.

The convention of 1872 is interesting because it resulted in a Jew, Franklin J. Moses of South Carolina, being elected to the Republican national committee. He, together with Moses Hirsch of Oregon and Max Mayer of Tennessee, were also convention delegates. Hirsch retained his place on the committee on rules and Moses was a delegate at large. The 1876 party convention found Morris Rosenthal, Judge Abram Dittenhoefer and Isaac Hecht, of Missouri, New York, and California, respectively, as delegates. Rosenthal was elected to the committee on credentials while Rittenhoefer presented a long list of resolutions adopted at a meeting of German Republican delegates, whose leader he was. A number of these resolutions were incorporated in the party platform.

The Jewish delegates to the conventions of 1880 and 1884 were almost entirely from the South. Isaac Heyman of Alabama and the late Judge Jacob Trieber of Arkansas held seats in 1880 and 1884, and A. J. Rosenthal of Texas and Charles Fleischmann of Ohio were delegates in 1884. At both conventions Heyman was on the platform committee and Judge Trieber on the committee on credentials.

The 1888 convention marked the first appearance of Michael de Young of California. Charles Levy of South Carolina, A. J. Rosenthal of Texas, and Moses Hirsch of Oregon were the other delegates. De Young was elected to the national committee and Rosenthal, in behalf of the Texas delegation, seconded the nomination of William Walter Phelps of New Jersey for vice-president.

De Young was easily the outstanding Jewish delegate in 1892, taking an active share in the debates and being reelected to the national committee. Other Jews elected to this body were Edward Rosewater of Nebraska and Joseph Simon of Oregon. Five of the Jewish delegates, De Young, Louis Altheimer of Arkansas, Ben Guggenheim of Colorado, Albert Seligman of Montana, and A. J. Rosenthal of Texas, were elected at large. The other Jewish delegates were Meyer Mandelbaum and Morris Rosenfeld of Illinois, A. C. Ratschesky, the present ambassador to Czechoslovakia, who was secretary of the Massachusetts delegation, and Charles Fleischmann of Ohio. Altheimer was a member of the committee to notify the vice-presidential nominee.

The eleven Jewish delegates to the convention of 1896, which was dominated by the redoubtable Mark Hanna, came from ten states, only New York having two. Nathan Frank of Missouri and Albert Goldman of Washington were both elected honorary vice presidents, while Edward Lauterbach of New York, the only Jewish delegate at large, was a member of the committee on resolutions. The remaining Jewish delegates were Mayer Cohen of Louisiana, Jacob Trieber of Arkansas, Henry Kowalsky of California, the venerable George Schneider of Illinois, Abraham Gruber of New York, Jacob Cohen of Ohio, Abraham Ratschesky, chairman of the Massachusetts delegation, and Edward Rosewater of Nebraska, a member of the advisory board of the Republican national committee. Trieber was secretary of the committee on credentials and Rabbi Samuel Sale of St. Louis opened the first day of the convention with a prayer.

The convention of 1900 was tinged by sentiment because on the first day of its proceedings the ten surviving delegates of the first Republican national convention were called to the rostrum to receive an ovation. Among these ten were George Schneider and Rabbi Edgar Levy. To the latter was accorded the honor of opening the convention with a prayer. There were only four Jewish delegates to this convention, three of whom were elected at large. These were Edward Rosewater of Nebraska, Edward Lauterbach of New York and Joseph Simon of Oregon. The fourth Jewish delegate was Nathan Frank of Missouri who for the second time was named honorary vice-president of the convention. Rosewater acted as

secretary of the important committee on resolutions.

When Theodore Roosevelt was nominated in 1904, fourteen Jewish delegates shared in the proceedings. It was at this convention that New York began its ascendancy in the number of Jewish delegates, being represented by five. Isaac Strauss of Maryland was elected one of the honorary vice-presidents, while Edward Lauterbach of New York succeeded Nathan Frank on the committee on resolutions. The twelve other Jewish delegates were Sam Koenig of New York, Lucius Littauer of New York, Oscar Straus of New York, Nathaniel Elsborg of New York, Walter Rosenfeld of Illinois, Isaac Ullman of Connecticut, Joseph Simon of Oregon, Louis Aronson of New Jersey, Meyer Lissner of California, Jacob Levy of South Carolina, Julius Fleischmann of Ohio, and Marcus Stein of Pennsylvania.

Eleven Jewish delegates helped nominate Taft at the 1908 convention which marked the beginning of Victor Rosewater's rise to national political fame. He succeeded his father as national committeeman and delegate at large from Nebraska. Jacob Levy of South Carolina was a vice president of the convention and Rabbi Tobias Schanfarber of Chicago delivered the invocation at the fourth day's session. Other Jewish delegates were Joseph Levenson of New York, Sam Koenig of New York, Lucius Littauer of New York, Isaac Ullman of Connecticut, J. M. Oppenheimer of Texas, Meyer Lissner of California, Alex Solomon of Louisiana, Julius Fleischmann of Ohio, and Samuel Lit of Pennsylvania.

The most acrimonious convention in the history of the Republican party was the one that met in 1912 and which, from the point of view of this article, is the most interesting of all. In the first place there were 26 Jewish delegates, more than there have been at any national convention, Republican or Democratic. These delegates, most of whom were extremely active in the convention which split the party, and who represented eighteen different states, were: Henry Friedheim of Arkansas, Meyer Lissner of California, Robert Freudenthal of Arizona, Morris Meyerfeld of California, Simon Guggenheim of Colorado, Isaac Ullman of Connecticut, Walter Rosenfeld of Illinois, Bernard Bernheim of Kentucky, Louis Melis and Theodore Weis of Maryland, Louis Waldman of Mississippi, Morris Badt of Neva-

da, Jacob Brenner, Samuel Koenig, Charles Bernheimer, Samuel Strassburger, Samuel Kruletwitch, and Lucius N. Littauer of New York, Julius Fleischmann and Sam Mayer of Ohio, Louis Schneider of Pennsylvania, Jacob Levy of South Carolina, Joseph Oppenheimer of Texas, So Levitan of Wisconsin, Victor Rosewater of Nebraska, Harry Cutler of Rhode Island, and Nathan Wolff of New York.

As chairman of the Republican national committee, the honor of opening the convention fell to Victor Rosewater. Almost from the first moment of the convention Rosewater had a difficult parliamentary job on hand. At all conventions the first order of business is the election of a temporary chairman who has generally been selected in advance; the election is merely a formality. But in 1912 the supporters of Roosevelt were determined to block the election of Elihu Root, the candidate of President Taft. Since Rosewater was simultaneously chairman of the national committee and a supporter of Taft he found himself in a tight corner. When the Roosevelt delegates offered the name of Governor Mc Govern of Wisconsin as their candidate for temporary chairman the fight was on because the Roosevelt delegates were determined on a last ditch fight against a number of the delegates pledged to Taft.

When Arizona was reached on the roll call vote for temporary chairman, a California delegate protested vigorously against the seating of Robert Freudenthal who, it was alleged, had been fraudulently placed on the roll call by the Taft leaders. Governor Johnson of California raised a similar objection against Morris Meyerfeld of his own State. But Rosewater overruled these objections as well as many others and Elihu Root was elected, with the support of all but six of the Jewish delegates.

After Root's election, a resolution was introduced by the Roosevelt leaders proposing that a large number of delegates be unseated, among whom were Meyerfeld and Freudenthal. In support of this resolution there was read a statement by fourteen members of the national committee, some of whom were Taft supporters. One of the signers of this statement was Lucius N. Littauer of New York. In another resolution the right of Jacob Levy of South Carolina to be present was also contested.

(Continued on page 311)

Josephus as Jew and Historian

(Continued from page 304)

Word being brought that Gioras was dead the whole field rang with shouts and acclamations . . . nothing prevailed throughout the city but mirth, festivity, and giving thanks for the final victory they had obtained over their enemies to the glory of their generals, and the moral assurance of public tranquility.

That Josephus ignored Hillel, and failed to mention Jochanan Ben Zaccai—part of the Jewish complaint against him—is natural in a court historian who dealt with affairs of state. What impresses most is that as a historian he stands up after all these centuries of investigation and archeological exploration. Where he contradicts Herodotus he has been accepted as right and his quotations from ancient writers are our only knowledge of the existence of many of them. He quotes no less than 72 non-Jewish authorities in support of his account of Moses, Solomon, and the condition of Egypt and Palestine to the period of Ezra. As author he knew his trade even though, as his critics surmise, he cribbed from other compendiums. He undertook to prove that the Jews had an old story behind them, and what is vastly interesting in the light of modern research, his story stands up.

From his writings one gets a fair concept of the Jewish tradition as it was accepted in Josephus's day. Setting all the legends aside the first outstanding fact is that Abraham came out of a great civilization into Palestine, and when he reached Egypt, it had an equally great culture. He sets Abraham down as a culture carrier, not an inventor. He says Titus captured Jerusalem 2177 years after its founding, roughly a thousand years before Solomon built his temple. The Armana tablets vindicate Josephus, for they mention Jerusalem. He admits that Memphis is older, and that Egypt had 330 kings to Solomon's time—which may be an exaggeration, but does betray a sense of basic fact. He credits the invention of writing to the Phoenicians, and even the discovery of the Sinaitic Alphabet has not displaced this theory. He is at pains to relate the date of the founding of Carthage to the building of the Temple and he is our only authority for the spread of literature in the reign of Solomon, for besides attributing what is credited to Solomon, as author, in Kings, he compares him to four other Jewish writers otherwise unknown. He has

a good sense of geography and if he repeats some miracles and marvels he is careful to do what Greek writers did before him, and long after, to permit the reader to judge of their credibility. If he imitates Herodotus in style, and introduces prolix speeches that were never uttered, he does not follow the Athenians in their wonder world of cyclops and centaurs. "Portents in the sky," prophecy, and what we might call personal miracle, he accepted. But what shall we say against that when in our age astrologers and palmists advertise freely, and faith healing is an accepted mode? There is a vaster sanity in the "Antiquities" than in almost any history written in the Middle Ages.

In parts Josephus is as thin as some of the modern historians. But the blanks following Ezra and Nehemiah have never been filled, just as in the Bible there is a wide space between Joseph and Moses. It is to the glory of Josephus that he did not use his imagination where he must have been tempted to employ it. He, no more than modern authorities, explains David, the poet, as emerging in one generation out of the pastoral simplicity of Samuel's days. That still needs ex-

planation, but the Jews had no tradition or record on the subject and Josephus, tempted though he must have been to prove the existence of a great literary culture "before Homer sange," invents nothing. He glosses the unacceptable, emphasizes his preferences, is circumstantial and detailed where he has the material—very modern in his manner, though an ancient historian.

EIGHTEEN hundred years ago Josephus struggled to prove the antiquity of the Jewish people because Apion and his like derided it. The book that sent us to Josephus does the same thing but in a modern, scientific manner.

Perhaps sometime Jews will take the hint. History-conscious they are, but poor patrons of Jewish history, and little given to scientific investigation of history. Josephus thought he had settled it for all time. "Let Apion, Molon, and the whole tribe of calumniators and detractors stand confused" is his final word. To paraphrase a line from the Bible: There has arisen a generation who regard not Josephus. So the old struggle has to be fought anew.



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Currents

In Jewish Religious Thought and Life in America in the Twentieth Century

By SAMUEL M. GUP



WHEN we recall the struggles of the early Reform Movement in Germany, we are impressed by the extent to which the primary ideals of those times determined the changes which took place. From the traditional standpoint, these changes reasserted the well-established Jewish principle that Judaism has always been subject to a progressive revelation. The historic and positive aspect of Reform Judaism is anchored in the certainty that Judaism is a religion that has the innate power to live in the midst of the stream of life.

In the main, the development of Reform Judaism in America was the prolongation of the lines of development begun in Germany. Whereas, in Germany, the Reform Movement arose as a part of the general movement toward enlightenment and spelled heated combat, here in America, on the contrary, liberal conditions already existed, and the campaign was correspondingly less keen and stormy. On that account, the struggle for Reform in America created little *Wissenschaft* literature against Reform as it did in its mother land. It did produce, however, a literature in favor of Reform.

Factors at Work Upon Reform Judaism

WE now pass over the intervening years in order to survey the present-day currents of Reform Judaism. During these latter years, we observe three factors prominent in influence; first, the tremendous number of Jews who have come from eastern and southeastern Europe; secondly, the new knowledge and currents of thought that prevail in the larger world about us; and lastly, the creative intelligence and will of the leaders of Reform Jewry, tending toward the strengthening of the foundations of Reform Judaism and toward the fuller expression of its personality in our country.

Beginning in 1881, the tide of eastern Jewry commenced to roll in upon us.

Unquestionably, Reform Judaism has been greatly disturbed and modified by the presence of this vast reservoir of Jewish life. The immigrants have made available the boon of their Jewish knowledge and quickened our need and appreciation of it. They have provided an added impetus to acquire Jewish learning. They have brought us the Hasidic tradition. They have reanimated our sense of Jewish unity. Much of the growth of our congregations in the last generation has come from the ranks of this new element. Were it not for this store of Jewish population, from which the Reform congregations have drawn generously, it is not unlikely that the Reform edifice, due to the growing limitations of families, would have diminished noticeably in size and energy. In the survey of Reform Judaism in 43 congregations located in the largest centers of Jewish population, published by the Union of American Hebrew Congregations, 1931, it was reported that "about equal proportions of Temple members are of German parentage and of East-European origin." Equally significant is the fact that our pulpits are largely manned by the sons of these Orthodox immigrants. In many instances, too, the new group has provided a fine and well-deserved lay leadership.

The second factor which is playing upon the content of the Reform movement includes the values and tendencies of a general nature which are dominant nowadays. Foremost among these are Science, Democracy, and Nationalism. Because of the first, our understanding of God, the universe, and of man must needs be enlarged or redefined in the light of the new knowledge available so as to retain the continuity of religious thought. Under the head of Democracy is summarized the idea of the individual and social welfare. Nationalism embodies the principle of the right of a people to live its own life as fully and as completely as possible. These values, together with

the cult of Humanism, are at the bottom of some of the changes that are being wrought in the realm of Reform Judaism.

The last factor that is responsible for the line of march of Liberal Judaism is the desire and the will of its leadership to further it, to make it more useful and meaningful, and to apply its principles to the conditions of life. A wholesome discontent is noticeable, actuated by the feeling that the Reform movement has not made the most out of its opportunity. The failure of the Synagogue to continue to play the leading part in the whole life of the community and in the larger household of Jewry is admitted and is motivating many of our rabbis and lay leaders to study the situation so as to employ such measures as shall endow its claim to primacy with worth and merit.

Currents Present in Reform Judaism

AS we reflect upon Reform Judaism today, we observe that its thoughts, ideas, and accents may be grouped in three main streams.

The first current represents the main body of Liberal Judaism. It embodies a certain pattern of thought and performance. It cherishes a definite attitude toward God, Torah, and Israel. It represents a common understanding of prayer and ceremonial. The significance of the Synagogue and the Messianic hope are conceptions to which there is common attachment. It acknowledges the superiority of the intellect as a guide of interpretation. It utilizes modern thoughts to support its pronouncements. It enlivens the ethical message of Judaism and thereby its emphasis is upon this world and for this life.

In the last century, the Reform and Orthodox pulled apart. In the twentieth century, the representatives of Reform, Conservative, and Orthodox are meeting together in the spirit of friendliness to solve the common problems. The religious disagreement continues but the urge for co-operation on Jewish grounds is be-

coming increasingly vital because of the greater complexity and burdens of the Jewish population in America, and because of the recognition of the value of organization and collective action to meet the various situations that confront us in common.

Social Justice and International Peace

AS citizens of America and as Jews, the Reform leaders are engaged in the affair of making their message felt in the most searching way possible. Since this world in which we live is highly industrialistic, because of the technique which science has placed at man's disposal, the social questions and problems arising therefrom have made it imperative that Reform Judaism, true to its ethical disposition, shall give expression to a Social Justice Platform. The same tendency is eminent in the activities in behalf of International Peace. Here we note the inclination of Reform Judaism to become increasingly social-minded, and to give practical direction to its prophetic emphasis.

In the old Reform, questions of theology and ritual absorbed the attention; now, human values are crowding them for a place in the sun. Then, Reform was inclined to accept the evils of society as unavoidable and to ponder their overthrow in the conception of a Messianic age. Now, its tidings show an awakening faith in social progress and in the ability of life to elevate itself by attaining a mastery over its environment.

Reform Judaism, in its early years, attached considerable importance to education, its pioneer leaders, both rabbinical and lay, combined modern education with a thorough Jewish knowledge. The quality of Liberalism always requires such a combination both in the pew and in the pulpit. Favorable to the growing educational movement in Reform Judaism is the conviction that there can be no breath of life without a Jewishly informed laity, that study is required to transmit our Jewish religious heritage, and that much of the lack of conviction and ringing enthusiasm in the Reform ranks is due to the paucity of Jewishly educated men and women. To overcome this deficiency, new energy is being put into the educational efforts of Reform Judaism.

Liberal Judaism is evincing a revival of interest in ceremonialism.

Many sense a barrenness in its worship, and they seek for a "broader spiritual outlook" in its services and observances. With them the moving question is not of ritual per se, but of beauty and the symbolism of truth.

Peoplehood

THE Reform Jew is indebted to the new influx, to a large extent, for the strengthening of his own awareness as a people. The Eastern European Jew brought with him the idea that the Jew formed a separate group based on something more than a religion, and it is this view which has filtered into the Reform ranks.

This bent capitalizes loyalty both to the community of Jews as Jews as well as devotion to the Synagogue. It marks a slowing down of our proneness to become too much like the world, and a rearing of safeguards adequate for the preservation of the individuality of the Jew. It asserts our ethical right to live as Jews, which is, after all, our most fundamental right and our cardinal obligation.

That the subject of Zionism has come to occupy a formidable place in the mind of Reform Judaism is due to the developments since the war. The Balfour Declaration is the world's interpretation of democracy in terms of Jewish life. The yearning for Palestine is as old as Jewish tradition, but the modern construction of this yearning is the result of the application of the principle of self-determination to the Jewish people. A generation ago, the support accorded Zionism by Liberal rabbis was exceedingly meager. Today, the sentiment in its favor is vigorous. Some of its ablest proponents and highest officials are members of the Central Conference of American Rabbis.

Another Phase of Reform Judaism

THUS far, we have discussed the tendencies prevailing among the majority of the Reform leaders in our country. They constitute the backbone of the movement. We turn now to consider two other phases within the Reform movement in America, whose conceptions and ideas now coincide with the main body and now graze upon it. These groups are in the process of becoming, but already their spokesmen have set forth programs of sufficient content to enable us to typify them.

On the creedal side, this second

group is seeking to integrate the thought of Reform Judaism into "a liberal and modern interpretation of religious ideas." In their thinking, its supporters expound an extreme liberalism. On such subjects as prayer, immortality, revelation, the selection of Israel, they seek to be at one with the far-flung thought of our day.

Space does not permit a discussion of each of the concepts mentioned, but with respect to the strong rationalistic emphasis of this group, I feel constrained to say that if we pursue religion with the full force of reason and logic only, we will never get anywhere. For religion springs from an emotional fountain, the origin of which lies in mysticism, and by mysticism we mean a depth of experience which we are unable to fathom rationally but of which our intuition assures us. Can religion live without this element of mysticism?

Central to the point of view of this group is the philosophy of Zionism. Within its purview, Reform Judaism and Zionism are in perfect agreement. It dismisses the claim that we are Jews by religion alone. We are Jews by nationality and within the scope of this word is included the gamut of everything that originated from the life of the people or is expressed in its life. "Palestine is a symbol of all this, the will of the people to live, to conserve its values, and consciously to create new ones."

The Last Phase of Reform Judaism

THE third stream that flows in the waters of Liberal Judaism has its source in the reflection that the glory of Judaism consists not so much in its ideas as in the nature of its idealists. A profound moral earnestness is the very core of their thinking and doing. Beginning with this conviction, this group brushes aside the insistence upon traditional practice as of little warrant in the Jewish religious experience and attempts to come to grips directly with the needs of life itself.

This group is making a valiant attempt to bring the chief conceptions of Judaism into harmony with the contents of the modern mind. It seeks to establish a philosophical basis for religious ideas, such as will stand the test of the utmost critical inquiry. Its interpreters regard the preoccupation with racial or national aspirations as of no consequence. They are devoted to the theme of moralizing the will of the

Jew and of bringing to bear this prophetic quality upon a world that stands in need of social reconstruction.

This current flows definitely outward from Judaism toward all mankind. It would embrace the non-Jew for whom his old creed has no appeal. Its prayers, couched in English, would motivate the worshipper toward a sense of self-examination and self-consecration. All particularistic elements in worship and prayer would be unhesitatingly ejected. It calls into serious question the sanctity of the traditional Sabbath.

This current, I think, travels so fast that it leaves behind the main body of the Jewish people. To leave the people far behind, is sooner or later to be swamped in the community of universal ideals. This indubitably would prove to be a decided loss both to the world and to the Jew. For, to the world, the very existence of the Jew as a minority people without the blessing of a full life is an indication of the finger of God pointing His word that the world cannot be blessed with the benefits of justice, love and peace unless it first learns to confer this blessing upon the Jew.

Orthodoxy

UNTIL the beginning of the present century, Orthodoxy offered little resistance to Reform Judaism. For the most part, it lived a passive existence quartered in the large centers of population along the eastern borders of our country. Since then, it has grown so tremendously in numbers, as a result of immigration, that today it comprises the religious loyalty of the vast bulk of the Jewish residents of America.

This great mass has now the appearance of life. It has realized the value and necessity of organization. It is endeavoring to carry on its traditions through the creation and maintenance of schools for training teachers, of seminaries, and of national organizations both lay and religious. It is making known its standpoint through the publication of magazines and books. It is commencing to assert its strength. Having become vocal and articulate, its spokesmen feel the power that numbers provide. From the negative attitude which characterized this group toward Liberal Judaism not so very long ago, Orthodoxy in America has turned and is now offering

more steady and resourceful opposition.

This changed mien, this climb to the tablelands, is, however, more apparent than real, more in the prospect than actual. Of eastern European origin, the greater proportion of Orthodox Jews are drifting; indifference and inertia hold them fast. Orthodoxy in general is not throbbing and pulsating as a fashion of life. Little by little, the majority is abandoning the old traditions. What remains, by and large, of their Orthodoxy is confined to the liturgy of the Synagogue to which they repair on the Holy Days and special occasions, and to the Kashruth in the home to which they hold with fervid insistence. These are the symbols either of remembrance or of respect for their elders. With them, Orthodoxy is gradually simmering down in ritual and in ceremonialism, and the remnant is followed as a substitute for authentic Orthodoxy.

Conservative Judaism

CONSERVATIVE Judaism was given official currency on the American horizon with the founding of the Jewish Theological Seminary of America in 1886. It was not, however, until Solomon Schechter in 1901 assumed the Presidency of the faculty that the Seminary began to bulk large in American Jewish life.

In calling their brand of Judaism Conservative, the proponents of this movement imply that their opponent is Reform Judaism, for they mean obviously not to be Conservative with reference to Orthodox Judaism but with reference to Reform. Just what Conservative Judaism actually involves is a maze of difficulty. It has no clear-cut, unequivocal platform. In the first place, it insists upon legalism. In its eyes, living Judaism consists in the preservation and continuance of rabbinical Judaism. Here, it is at one with Orthodoxy and at the same time it differs from Reform, which leans toward the prophetic interpretation of Judaism. To the inheritance of Liberal Judaism, the law as an end in itself has no eternal validity.

Conservative Judaism departs from Orthodoxy in testifying to the need of developing the law along traditional lines. It is this protestation of the right of the development of rabbinical traditions which is the second lineament of Conservative Judaism. In committing itself to the need for undertaking adjustment, a

project which has employed Reform from its inception until now, Conservative Judaism would carry on according to rabbinical tradition, but the difficulty arises as to what adjustments shall be made and who shall make them.

The evidences of the violent break with tradition together with the adherence to the law of Kashruth and the custom of the wearing of the hat, show that Conservative Judaism lacks a consistent philosophical character. It is neither Orthodox nor Reform. It plays with the one while it denies the other, and in the end proves itself to have a face turned toward both poles. This is the sign of its temporary structure. It is in a transitional stage and the esteem which we accord it originates from the conviction that it renders a distinct service to a growing group that has outlived Orthodoxy and has not yet arrived at the portals of Reform.

Conclusion

THE conclusion may be drawn from this study that Orthodoxy, Conservatism, and Reform are gradually coming close together, flowing down different streams into a river yet to be, whose depth and broad reach will comprise them all. Each one of them is just now variously affected by a common religious impulse, the impact of modern thought and conditions of life.

Fifty years ago, the issues between Orthodoxy and Reform were compelling. Today, these issues have slowly retreated into the background. Led by a minority of a university-trained rabbinate, the American type of Orthodoxy is destined to supersede Orthodoxy in general and from the vantage of this victory Orthodoxy will become more and more modern in thought and practice. Conservative Judaism which, for the time being, is recruiting its forces from among the indifferent Orthodox, is following in its program the lines that made for the development of Reform Judaism. In fact, some call it moderate Reform. Reform Judaism on its part is having a renaissance of Jewish education, ceremonialism, and fellowship with the people of Israel. Enlightenment and progress are at work upon the old places to build thereon a more spacious and becoming abode for the Jewish spirit. Within it, will live a native American Judaism.

Jews in Political Conventions

(Continued from page 306)

Eventually all three Jewish delegates were placed on the permanent roll of the convention when the majority report of the committee on credentials conceding the legality of their election was adapted.

With the defeat of the various minority committee reports it became evident that Roosevelt could not control the convention. His delegates then redoubled their efforts to win the nomination for him. Prominent among the Roosevelt leaders were Meyer Lissner of California, Walter Rosenfeld of Illinois and Louis Schneider of Pennsylvania. When it came to voting for the candidate the six Jews who had supported the Roosevelt nominee for temporary chairman split up, Sol Levitan of Wisconsin voting for Senator LaFollette, and Lissner, Melis, Weis, Schneider and Rosenfeld casting their ballots for Roosevelt. Levitan also fought hard but vainly to get the LaFollette program included in the platform.

Other Jewish points of interest in this hectic convention were the election of Simon Guggenheim to the national committee, Robert Freudenthal to one of the vice-presidencies of the convention, Rabbi Joseph Stolz of Chicago as one of the convention chaplains, and Mark Blumenberg of Washington, D. C., as the official reporter of the convention.

The convention of 1916 was tamer but not without interest to Jews because a Jewish delegate was one of those who seconded the nomination of Charles Evans Hughes. That delegate was Leo Weinberg of Maryland. The other thirteen Jewish delegates to this convention were Barnett Marks of Arizona, Ernest Bamberger of Utah, Morris Badt of Nevada, Harry Joseph of Utah, Meyer Lissner of California, Solomon Schwartz of Nevada, Sam Mayer, Maurice Maschke, and Julius Fleischmann of Ohio, Sol Levitan of Wisconsin, Samuel Koenig of New York, Louis Marshall of New York, and Nathan Frank of Missouri. Rabbi Gersen Levi of Chicago inaugurated the proceedings of the fourth day with a prayer.

While numerically well-represented with fifteen delegates, the Jews did nothing of importance at the convention of 1920 which nominated Harding and Coolidge, although Jules Bache, a delegate from New York, seconded the nomination

of Miles Poindexter of Washington for president, and Ernest Bamberger of Utah was elected to the national committee. The rest of the Jewish delegates were Harry Joseph of Utah, Benjamin Golder of Pennsylvania, Julius Kahn of California, Benjamin Rosenbloom of West Virginia, Isaac Ullman of Connecticut, Abraham Ratshesky of Massachusetts, Sol Levitan of Wisconsin, Nathan Frank of Missouri, Samuel Koenig of New York, Lucius Littauer of New York, Albert Greenfield of Pennsylvania, Nathaniel Elsberg of New York, Herbert Straus of New York, Harold Turk of New York, and Morris Eller of Illinois.

As in the preceding convention, the fifteen Jewish delegates who attended the 1924 convention had no important part in its proceedings except for the fact that Nathaniel Elsberg of New York seconded the nomination of Calvin Coolidge and Rabbi Samuel Schulman of New York delivered the invocation on the second day. William Stern of North Dakota was elected to the committee to notify the presidential nominee. The other delegates were Nathan Frank of Illinois, Isaac Bacharach of New Jersey, Albert Greenfield of Pennsylvania, Morris Eller of Illinois, Mrs. Florence Prag Kahn of California, Solomon Levitan of Wisconsin, Mrs. Barnett Marks of Arizona, Samuel Koenig of New York, Alex Wolf of New York, Albert Ottinger of New York, Eugene Meyer of New York, Louis Aronson of New Jersey, and Harry Joseph of Utah.

The last convention is interesting only because of the fact that 25 Jewish delegates attended. At the 1928 convention Mrs. Barnett Marks of Arizona, Maurice Maschke of Ohio, and Ernest Bamberger of Utah were chosen to the national committee. Samuel Koenig of New York was one of the honorary vice presidents and William Stern of North Dakota and Morris Goldberg of Wyoming were members of the committee to notify the presidential nominee. Besides these the Jewish delegates were Isaac Bacharach and Louis Lippman of New Jersey, Harold Turk, Irving Lipkowitz, Alex Wolf, Albert Ottinger, Herbert Straus, Nathaniel Elsberg, Eugene Meyer and Lucius Littauer of New York, Jacob Levy of South Carolina, Samuel Ach of Ohio, Albert Greenfield of Pennsylvania, Harry Joseph of Utah, Morris Eller of Illinois, Jacob Kaplan of Massachusetts, Louis B. Mayer and Milton Eisberg of California, and Edward Cohn of

Minnesota. Rabbi Herman Cohen of Kansas City was one of the four chaplains of the convention.

The Jews of Malaya

(Continued from page 297)

every afternoon, the Chazan acting as Principal and being assisted by two readers. There is also considerable private instruction in Hebrew given in the homes of the Sephardi.

Services at both synagogues are held every day, morning, afternoon, and evening. On Saturdays the attendance averages twenty to thirty, but on holidays both synagogues are well attended. As customary in other countries, *minyons* men are paid to come on ordinary days, and as these come from the poorer class of Jews in the town, it helps them to make a living. Two days of every festival, the first two and the last two, are observed, and every honor is auctioned either on the day itself or the day before, amounts ranging from one to ten dollars (Straits currency). Occasionally, some Haham from Jerusalem or Baghdad visits Singapore and holds a sermon in Hebrew (*Drosha*), and on these occasions the attendance is very good. This emissary usually represents some Institute (*Midrash* or *Yeshivah*) and collects money for its maintenance.

Circumcisions are attended to by qualified *mohelim*, who originally came from Baghdad or Palestine, and there is no tendency to entrust this to medical men as is the case in some countries of the Orient.

The Sephardi Jews live very well and have little or no difficulty regarding their food. The minister of the Maghain Aboth Synagogue is a qualified *shochet* and sells the meat to Jewish families at a profit. There are no municipal restrictions in the slaughter of poultry, but in the case of cattle one has to go to the municipal abattoir, transportation of the meat being arranged by the *shochet*.

Active interest in Zionism is at present not very great among the Jews of Malaya. Some years ago there was a society started in Singapore and it gave very strong support (financial) to the Cause. The same interest is no longer taken, as many of the more prominent Jews appear to take exception to the way in which the money collected in Malaya and other countries in the Orient was ex-

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THE PRINTED PAGE

AN EPOCHAL BIOGRAPHY

The Arena, by Shmarya Levin (Harcourt, Brace) \$3.50.

THOUGH covering but a bare dozen years in point of calendar time, "The Arena" is made to stretch over a much vaster historical background. It is the turn of the nineteenth century, with the pogroms of the "eighties" in retrospect and the Day of Judgment for the monarchy in prospect. In the next decade the marvel of Jewish history will repeat itself: *a precipitous downward movement of a tyrannous government, causing an upward movement on the part of the most victimized element in the empire, the Jews.* "Auto-Emancipation" came as the Jewish answer to Ignatiev, then "Achad-Ha'amism," or cultural nationalism, and then "Herzliism" or political-territorial nationalism. In addition to these movements which held out Palestine as the country of both promise and escape, there appeared the "Bund," with its socialistic panacea, implying either the inevitability or the desirability of complete Jewish assimilation . . . This is but an indication of what was going on in the seething cauldron which was then Russia.

We see, then, the author elbowing his way on a stage crowded with personalities and movements: Von Plehve, Svyatopolk-Mirski, Witte, and Stolypin, for Greater Russia; Leo Pinsker, Achad Ha'am, and Herzl, for the Jews. The Kishinev pogrom, war with Japan, the Imperial Duma, and pogroms again. Things follow so closely on the heels of each other that it would seem impossible material for an autobiography; but Dr. Levin, the preacher and passionate dialectician, manages not alone to weave his personal experiences into the plot, but even to plead his case as he goes along—the case of Zionism. There is always an imaginary opponent in front of the author with whom he polemizes, and this lends his style a provocative liveliness peculiarly Dr. Levin's. There is not a dull moment throughout the 305 pages of the book.

Though *emotionally* Dr. Levin may have remained the "Achad-Ha'amist" of his younger days, we must place him *ideologically* among the "doom-ist" group of Zionists, with Nordau,



Bialik, and Ussishkin, who believe that the Jewries of the world outside of Palestine are bound to be swallowed up by their ethnic environments. For this is what he has been heard to declare on innumerable occasions from innumerable platforms, and we are bound to take him at his own declaration.

Now, it is the pat dogma of this type of nationalist that "East is East and West is West and the two can never meet"—that the two stand for opposite fixed qualities, namely, the East for *authenticity*, and the West for *assimilation*. What historical or sociological warrant is there for such a postulate? Merely that the Eastern Jew, *to whom emancipation was only a theory and not an experience*, sought to compensate himself at the expense of his more fortunate western brethren, by counting the incidental-to-emancipation victims a thousand times, while mentioning the consolidated gains only once. Modern dress, correct speech, in fact, all civil amenities that are the legitimate reflections of a higher state of culture and a broader civic orientation, were charged up against the Western Jew as "imitative Teutonism and spiritual slavery." So was his attempt to accommodate the forms and beliefs of Judaism to the newer knowledge of the day.

Yet, *a posteriori*, the Russian Jew by his own behavior, wherever the conditions about him approximated those of the West, has shattered the pat doctrine of the propagandists that assimilation is strictly a Western viris, and it is amusing to hear Dr. Levin himself testify to it from his personal reactions.

In Germany, he tells us, he appreciated his environment so much that he actually grew to love German speech and literature more than Russian; yet something was constantly pulling him back, to Russia. What

was it? "Was I ever nearer the authentic Russian than the authentic German?" he asks, and answers: "By no means! Indeed, I might have made peace with the *Gentile German world; but the world of German Jewry with its imitative Teutonism I found intolerable . . . I longed for my people who had not sold their souls for purely bourgeois rights . . .*"

But strangely, the most unhappy period of his subsequent career in Russia Dr. Levin spent with his own people, with his *very own*, one might say—in Grodno, a native Lithuanian environment. There he underwent the chastising experience of a modern rabbi ministering to the spiritual needs of an unmodern congregation. What made him so unhappy there? Everything, it seems, which the Western emancipated Jew has endeavored to remedy and for which the Eastern Jew has not ceased maligning him: *A petrified to the core orthodoxy, an ignorant and stubborn leadership, and a decayed Cheder system of education.* See what five years of "Wissenschaft des Judentums" in Germany did to Dr. Levin himself! It galled him so, that experience with his own authentic people, that, according to his own testimony, it has darkened his life forever thereafter.

But in the young and progressive city of Ekaterinoslav, which he describes as a city of apostates, his rabbinical career proved infinitely brighter and more fruitful. The heart which he had lost in the "authentic community of Grodno was restored to him by the westernized community of Ekaterinoslav, where he could speak his mind openly, and in the Russian language. Even Zionism found a better hearing in this half-assimilated or, more correctly, better-integrated Jewish community.

The truth is that "East" and "West" are not really fixed philosophical equations, but only cultural measurements applicable to any section of Jewry anywhere. What a liberal education and civic emancipation have done for the Jews in the West, that exactly is what they have done and will do for the Jews in the East. On no other ground can Dr. Levin account for his abhorrence of "petrified orthodoxy" and his whole galling experience with the

rodno type of Eastern Jewish authenticity.

"The Arena," of course, is a valuable book from other angles as well, but space will not permit the pointing out of all of them.

DAVID GOLDBERG.

SMALL TOWN RABBI

God's Gentleman, by Garry August (Knopf).

NO, it is not a Jewish "Elmer Gantry," but it is a novel dealing with the Jewish ministry and with Jewish life. Rabbi Garry August has written a very interesting first novel which gives promise of better things to come.

Rabbi Sharwell, the hero of the play—if hero he can be called—is the author's mouthpiece. He is cultured, well-trained, he has mastered the social graces; in short, he is a gentleman. But he is not "*God's Gentleman*." He lacks the consecration and the undying fire of idealism that formed a psychic warp and woof of his ancestors, the prophets of Israel. He permits the materialism of the congregation to infect him. A sense of satisfaction, of smug complacency, and of sleek contentment like creeping paralysis progressively take hold of him. The flattery and adoration of the members of the Women's Literary Guild who appreciate his tenor voice and the charm of his personality, the applause following his speeches before various noon-day luncheon groups, and above all the sudden increase in his financial status, due to the paternal generosity on the part of one of the members of his congregation, smother the divine discontent which must eat at the very heart of the true minister aflame with passion and zeal for the cause of righteousness.

The romance in the book is interestingly and delightfully done. The novel is undoubtedly, in part at least, autobiographical, and it is difficult to know where Rabbi Sharwell ends and Rabbi August begins.

While it deals rather accurately with small town gossip about the ministry and congregational life, we feel that it is somewhat superficial and that there should have been by way of contrast a picture of a real rabbi who grapples with the great challenges of life, who unconsciously lives up ease and comfort for the sake of his fellowmen, who throws himself into the conflict for a better social order.

Rabbi Sharwell in this book hoped to be completely outspoken after he was financially independent. The man of consecration does not "play safe"; he thinks of the cause first and last, totally unaware of personal sacrifice and consequences. His power lies in the fact, *not* that he is financially independent, but that he is *morally* independent, because, like Jeremiah, there is a "fire burning in his bones."

The financial collapse of the members of the congregation, as well as that of the rabbi, made for a spiritual rebirth. As the novel closes, we feel that Rabbi Sharwell may yet become "*God's Gentleman*," not by what he learned in the theological seminary, but by the chastening experience which came from the "School of Life."

Rabbi August has powers and talents. Let us hope that next time his diction will be equally felicitous but the thought more profound!

LOUIS L. MANN.

BEAUTY TO BABBITTRY

Bondy, Jr., by Ludwig Hatvany (Alfred A. Knopf).

HERE we have what might be called the Babbittization of an idealist. Simon Bondy, who left his native Moravia in 1790 and settled in Hungary, was a tyrant, but he founded the house of Bondy by dealing in grains. His son, Max, was perhaps a better Jew, but not so good a business man; nevertheless, he carried on the fight until his own son, Hermann, was able to take over the business and make it a million-dollar concern. Hermann's son, Sigi—the Bondy, Jr., of this work—should therefore have come by his commercial interests honestly. Instead, the young scamp had the audacity to have dreams: of poetry, of drama, of nymphs, of Hungarian patriotism. But Hermann—tall, large, heavy, bearded, stern—crushed such idle fancies effectively. Sigi must become a millionaire broker, and though Sigi cried his heart out at the prospect of such a fate, Sigi is nevertheless well on the road to such a goal on page 373, where the book ends. We have not the slightest doubt of his eventual "success."

The world is filled with Sigis. But not with such books as Baron Hatvany is capable of writing. Every sentence is piquant; every page has in it a smile or a heart-clutch. It is a veritable saga that holds one's interest from the first page to the last. A family saga, a Hungarian saga, a Jewish saga.

EDWARD E. GRUSD.

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Jews of Malaya

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pended; they resented the large commission in the form of percentage of the takings representatives receive and the way they put up at the most expensive hotels, living in elaborate style. That, so far as I have been able to gather, is the principal thorn of dispute so far as Zionism is concerned in this part of the country. Apart from one Yeshivah (Jeshuvath Menashe Mayer) at Beth-Israel, Jerusalem, endowed by the late Sir Manasseh Meyer, the Jews of Malaya maintain no other contact with Palestine or Zionism.

There is a Jewish Women's League ably managed by a committee of ladies under the presidency of Mrs. S. E. Nissim. It is a very active society looking after the wants of poor Jews in the Colony and helping them with medical needs, food, schooling, etc. In spite of the present serious depression in trade owing to the low state of the rubber and tin markets, Malaya's principal products, the society continues to be well supported.

Apart from Singapore, there is only one other Jewish community in Malaya. This is in Penang where there are a few Jewish families. Formerly they used to come together on holidays and make up a *minyon*, but no regular service was held on Saturdays, and it is only recently that a room was hired and services held there on Saturdays and festivals.

There has been no intermarriage of Jews with natives or Christians in Malaya, at least among the Sephardi community, and this is undoubtedly due to the strong hold tradition has had, and still has on this small community. The Jews of Malaya have always been on friendly terms with the Malays and Chinese—the Chinese constitute a very important element in the population and trade of the country—and have at all times got on well with these people. The reason for this lies in the fact that the Jews have always been kind and polite towards them, and the Chinese trader, on his side, always reciprocated both in respect and honesty. Changes have, of course, come to pass with modern times, and while the Chinese have not changed specifically towards Jews, they are no longer quite so friendly and open as they were in days gone by; a different type of Chinese, more nationally inclined, is taking the place

of the Chinese of earlier times. Apart from the present depression in trade, the Jews of Malaya are a happy community without serious troubles before them.

Hugo Lederer at Sixty

(Continued from page 296)

places. And that, we have always been led to believe, is the mission of true art.

Hugo Lederer was born in 1871 in Znaim, Germany, to Jewish parents. His father was known to be one of the outstanding Jewish painters of his time, and some of his works are still highly considered by outstanding German art critics. Hugo, therefore, was born unto a family where the love for art was rich and mature. From his earliest days, Hugo drifted naturally and inevitably to artistic self-expression; it seemed obvious that he was a son of his father and that he, too, was born for art. As a child he would draw prolifically; everything about him was transferred by him on paper. It was decided, therefore, that his should be a life of art—and even before he learned how to read or write he was enrolled in an art school.

When he reached adolescence he was enrolled in the Kunstgewerbeschule in Dresden. One of his instructors discovered that his drawings clearly proved that Lederer's talents lay in sculpture rather than in drawing, and urged him to make the change. Hugo, plastic to his teacher's advice, made the change without hesitation—and he soon enough discovered that he had found his life's work. He was so proficient in fashioning shapes and forms out of granite that his teachers realized immediately that he was a lad who was destined to do remarkable things. They centered all their attention and zeal upon him; they encouraged and advised him in his work. And the result was that when he graduated from the Schule he was already considered an outstanding sculptor—with a remarkable career stretching before him. Not even his most optimistic teachers dared to suspect what a truly remarkable career would soon be his.

One of Lederer's biographers, F. Stahl, comments that Lederer's genius was bewilderingly mature upon his graduation from the Schule. Lederer already revealed those attributes which were later to distinguish his greatest works. "Hugo Le-

derer," so runs the school report on his work, "reveals in his works not only a consummate craftsmanship and technical perfection, but also the utmost imagination." A remarkable criticism for a mere student, and there is everything to show that it was well deserved.

His apprenticeship was long and intensive. In his sixteenth year he worked in the atelier of the well-known artist, Adalbert Deutschmann, where for three years he slaved under the older man's guidance. Here his hand steadied, his technique became surer, his art more and more mature. For the next two years he worked together with Prof. Johannes von Schilling in Dresden. And then he was fully prepared to work for himself.

That his instructors had not exaggerated Lederer's genius is clearly proved by his work *Heimkehr* which, even today, remains one of Lederer's outstanding works. One does not confront here any of the immaturity or blundering which one usually greets in a first work. The aim is sure; the idea is skillfully carried out; there is imagination and poetry and eloquence. Perhaps Lederer was young in years—but he was already mature artistically, for only a mature artist could have conceived those sad faces which are turned homewards but which can feel no joy because something within them had been killed by the war; only a sensitive artist could have conceived the idea of a horse, returning together with the other two riders, but without his master. If we had no school report, we would have still known that Lederer as a young man revealed unmistakable genius. *Heimkehr* is emphatically the work of a genius.

His later works confirmed this early promise. His second composition was *Heidestimmung*—and if there was any doubt until then of Lederer's genius it was at once dispelled. *Heimkehr* was no happy accident. It was the harbinger of what was yet to come from his hand.

His fame came quickly and surely. Papers wrote of his art; he was spoken of continually in artistic circles. By 1906 he had become so famous that the city of Hamburg commissioned him, above all others, to do a Bismarck memorial for them. They chose well. The result was the now celebrated Bismarck statue, which every tourist to Hamburg makes it

(Continued on page 318)

NEWS OF THE LODGES

HON. ALFRED M. COHEN, and Dr. I. M. Rubinow, President and Secretary of the Order, were featured speakers at a reception recently given the President of the Order by Manhattan-Washington Lodge, New York City. The President, according to the *Manhattan-Washington Chronicle*, "related in his own charming way the work that has been done all over the world by the many B'nai B'rith lodges. He told the interesting story of his visits to the various lodges on two continents, and it was through him that we can really appreciate the tremendous extent of our organization."

Other speakers were Albert Ottin-ger, Louis Fabricant, Henry Morgen-thau, Ludwig Vogelstein, and Isidore Covitt of Shanghai, China, lodge.



Ben B'rith's Daughter Wins B'nai B'rith Scholarship



MISS LILLIAN HEARN

MISS LILLIAN HEARN of Saskatoon, Can., is the second winner of the scholarship established by the Saskatchewan lodges at the University of Saskatchewan in memory of the late Earl of Balfour. The scholarship is in the sum of \$50 and is awarded annually to the student receiving the highest standing in philosophy.

Miss Hearn, who graduated with distinction this month in arts and science, is the daughter of Mr. and Mrs. Sam Hearn. Brother Hearn is a past president of Saskatoon Lodge No. 739.

District No. 6 Expects 700

SEVEN hundred delegates, alternates, visitors, and their ladies are expected to attend the 64th annual convention of District No. 6 in Milwaukee July 3rd, 4th and 5th. An elaborate program of entertainment is being planned.

Lucius L. Solomons Delivers Address at Ramah Lodge's 75th Anniversary

LUCIUS L. SOLOMONS, of San Francisco, First Vice President of the Order, made an impassioned plea for greater support of the B'nai B'rith Wider Scope work when he delivered the principal address at the celebration of the 75th anniversary of Ramah Lodge No. 32, Chicago. More than 1000 attended.

Pointing out that the work of the Wider Scope was based on an average subscription of only five dollars from each member of the Order, Brother Solomons declared that there is a tragic lack of balance between pledges and receipts. He especially impressed upon his audience the

vital importance of the work being done by the Hillel Foundations.

Joseph F. Grossman, who acted as toastmaster, gave a short history of Ramah Lodge, and an account of its splendid record of welfare work. On behalf of District No. 6, Dr. Adolph Weiner presented Ramah Lodge with a beautiful Menorah. Dr. Weiner also made a presentation to Ramah Lodge a quarter of a century ago, upon the lodge's fiftieth anniversary.

Benjamin Samuels made a short speech, congratulating Ramah Lodge on its long life and many achievements. Sigmund Livingston, speaking for President Alfred M. Cohen, extended his greetings to Ramah.



A scene at the banquet in celebration of Ramah Lodge's 75th anniversary. Left to right, seated: Lucius L. Solomons, Mr. and Mrs. Joseph F. Grossman. Standing: Otto G. Felton, Louis T. Herzon, and Benjamin Samuels. Brother Solomons, 1st Vice-President of the Order, traveled from San Francisco to Chicago for the affair.

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DISTRICTS NO. 1, 2, 3 AND 7 HOLD CONVENTIONS

District No. 1 Meets in Boston

PRESIDENT ALFRED M. COHEN delivered the principal address at the Eightieth Annual Convention of District Grand Lodge No. 1, held in Boston. Describing the work of the Order in his own compelling and ever-enthusiastic manner, President Cohen declared that Jews the world over are looking to American Jewry not only for material but also for spiritual salvation.

The Council of Women's Auxiliaries and the A. Z. A. held sessions in Boston during the Grand Lodge convention.

Benjamin J. Shoolman, Boston, was elected to succeed Judge Albert Cohn, New York, as president of District No. 1. Other officers elected were Frank Goldman, Lowell, Mass., Horace R. Cohen, Montreal, and Charles Horowitz, New York City, vice-presidents; William Asher, New York, treasurer; Lawrence White, New Haven, secretary; and Joshua Kantrowitz, New York, president of the Board of Governors of the Yonkers Home for Aged.

Judge A. K. Cohen, past president of District No. 1, was toastmaster at the banquet, and the following delivered addresses: Quincy I. Abrams, president of Amos Lodge; Hon. Joseph A. Conry, who represented the city; Judge Cohn; Louis Fabricant, member of the Executive Committee from New York; Miss Amy H. Lewis, president of the Council of Women's Auxiliaries; President Cohen, the principal speaker; Rabbi Harry Levi, of Temple Israel, Boston; and Brother Shoolman, the new president of the District.

An outstanding feature of the convention was the George Washington Bi-Centennial Celebration. More than 1200 persons attended these exercises, during which Governor Ely

of Massachusetts highly praised the work of B'nai B'rith. "Your work must continue until better times come," he said. Senator Max Ulin presided.

Samuel Goldstein Heads District No. 2

SAMUEL GOLDSTEIN, Lorain, O., was elected president of District Grand Lodge No. 2 at that body's Eightieth Annual Convention in Dayton, O. Joseph Cohen, Kansas City, Kans., was named first vice-president; Louis Kranitz, St. Joseph, Mo., second vice-president; and Leonard H. Freiberg and William Ornstein, both of Cincinnati, were re-elected secretary and treasurer, respectively.

Sidney G. Kusworm, member of the Executive Committee, installed the new officers. Addresses of welcome were delivered at the opening session of the convention by Governor George White of Ohio, Mayor A. C. McDonald of Dayton, and H. M. Rollnick, president of Eschol Lodge. The high point of the first day's sessions was an address by Richard E. Gutstadt, Director of the Order's Membership Bureau. Brother Kusworm rendered an exhaustive report of the Executive Committee's activities since the last convention. A number of candidates were initiated into Eschol Lodge.

The outstanding social event of the convention was a formal dinner dance at the Miami Hotel the second night of the sessions.

Rabbi Louis I. Newman of Congregation Rodef Sholom, New York City, delivered the principal address of the convention when he spoke on "George Washington and the Coordinance of Judaism and Americanism."

Predicting a new social order in the near future, Rabbi Newman pleaded for the Jews of America to



Benjamin Shoolman



Samuel Goldstein

No August Issue

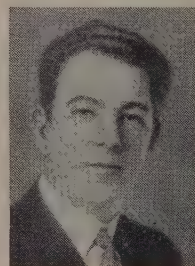
ATTENTION of subscribers is called to the fact that, in accordance with last year's practice, there will be no issue of the B'NAI B'RITH MAGAZINE for August. The September issue will be published August 25th.

—Editors.

champion social and economic justice, regardless of the consequences to themselves as individuals, and asked B'nai B'rith to be ready to cooperate with other world-wide Jewish organizations when Judaism is threatened with national and international problems.

District No. 3 Hears President Cohen

DELEGATES and guests at the Thirteenth Annual Convention of District Grand Lodge No. 3, at Newark, N. J., accorded President Alfred M. Cohen a tremendous ovation at the conclusion of his address, "My Trip Through Mexico." This address was delivered at the convention banquet, and was one of the outstanding features of the sessions.



Wm. Untermann

William M. Untermann, Newark, was elected president of the District; Judge Leopold C. Glass, Philadelphia, first vice-president; Frank R. S. Kaplan, McKeesport, Pa., second vice-president; Dr. H. J. Moss, West Orange, N. J., third vice-president; Joseph Herbach, Philadelphia, secretary; and Dr. B. S. Pollak, Secausus, N. J., treasurer.

The office of Past Presidency of the District was conferred upon Brother Joseph Herbach in recognition of 15 years of service as secretary. Provisions were made for the organization of Councils in various sections

of District No. 3; the presidents of these Councils will become ex officio members of the General Committee. The office of third vice-president was created. In addition, it was decided that a secretary of a local lodge who has served in that office for four years may have the Past Presidency of his lodge conferred upon him.

Resolutions were adopted to promote Americanization work; to recommend to the ladies' auxiliaries the formation of a Ladies' Auxiliary Grand Lodge; to endorse the George Washington Forest project in Palestine; to urge lodges to request Congress to enact measures for the alleviation of economic suffering; and to ask the Constitution Grand Lodge to initiate a movement for the unification of all Jewish activities under one head.

District No. 7 Votes for Biennial Meets

DISTRICT Grand Lodge No. 7 has resolved to meet biennially hereafter.

The decision was reached in the recent convention at Oklahoma City, Okla. The move, it was stated, was taken in the interests of economy. There will be annual State meetings throughout the District instead.

More than 170 delegates from Texas, Tennessee, Arkansas, Mississippi, Louisiana, Alabama, Florida, and Oklahoma were present at this convention, which was the 59th to be held in the District.

William H. Murray, Governor of Oklahoma, greeted the delegates, and important addresses were delivered by Sidney G. Kusworm, member of the Executive Committee, and Louis J. Borinstein, National Chairman of the Wider Scope.

Louis Cohen, Ft. Smith, Ark., succeeds Leo Bearman of Memphis, Tenn., as president of the District. Other officers elected include Rabbi Emil W. Leipziger, New Orleans, first vice-president; Herbert Kohn, Nashville, Tenn., second vice-president; Archibald M. Marx, New Orleans, treasurer; and Myron M. Goldman, New Orleans, secretary. A. B. Freyer, Shreveport, La., Leo Bearman, Mem-

phis, Tenn., I. J. Friedman, Ft. Smith, Ark., and Dave Schonwald, Oklahoma City, were elected to the General Committee.

Trip Through Mexico

THE President of B'nai B'rith was given a veritable ovation at the conclusion of his address at the Convention banquet of District No. 3 at Newark, N. J., May 29th. The entire company arose and gave cheers for the President lasting several minutes.

For half an hour he had entertained them with a recital of what B'nai B'rith is doing in various parts of the world. He had captured their imagination by personally conducting them to Mexico, leading them to know the status of the Jew in that country, the result of B'nai B'rith's entrance into it. En route to Mexico, the President had his audience visit with him the B'nai B'rith Hillel Foundation in the State University at Austin, Texas. He brought his hearers face to face with the Jewish boys and girls in that seat of learning. He joined the banqueters with these young people in attendance in the little Temple at Austin on the Sabbath eve. The picture drawn by Mr. Cohen was so graphic and realistic as to make his listeners feel that they were part of it.

When the company resumed their seats, one of them, Brother Fred Ehrenkrantz, of Newark, approached the President's place and with great feeling said that in appreciation of what B'nai B'rith is doing for the Jewish people he wanted to hand the President his check for \$500 to help the work along. This announcement, entirely unexpected and uninvited, brought renewed applause and enthusiasm. The banquet was epochal.

Great Daily Praises President's Address

THE Cincinnati *Enquirer*, nationally-known morning daily newspaper, ran the following editorial, under the caption, "Nearly a Century," shortly after President Alfred M. Cohen delivered his stirring ad-

dress in Boston before District No. 1's convention:

"Through the vicissitudes of almost a century the B'nai B'rith has developed into an established force of notable magnitude and importance. It now functions in 28 countries encircling the earth.

"Hon. Alfred M. Cohen declared in his speech before the Grand Lodge of the Order at Boston, that this world Jewry now looks to the United States 'for its salvation—its material salvation and its spiritual salvation.'

"But Mr. Cohen did not stop with this general statement. He got down to basic principles, saying: 'If each religious group would strive to the utmost to make better men and women within its group, they would thereby contribute their full share to the betterment of the human race generally.'

"Fundamental truth. And so striving, it would not be long before we should enjoy the full fragrance of that rare flower which has sought to bless with its perfume and beauty the entire race of humankind—the flower of tolerance."

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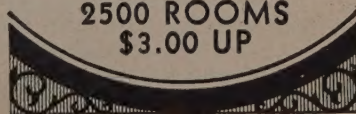
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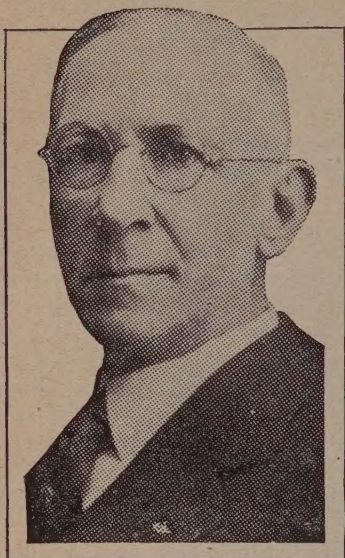
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MARCUS FEUCHTWANGER

IN honor of the seventieth birthday of Marcus Feuchtwanger, a huge throng attended a special testimonial banquet in Temple Israel, New Castle, Pennsylvania.

For 35 years Mr. Feuchtwanger has taken a leading part in every worth-while Jewish movement. He has been president of Temple Israel since it was founded in 1926; president of the Margeret L. Henry Home for Children in New Castle; vice-president of the New Castle community chest; and a member of many charitable organizations.

A Ben B'rith for 40 years, Mr. Feuchtwanger was a charter member of New Castle Lodge No. 609, and its president for several terms. He was also president of the Pittsburgh Lodge, and president of District Grand Lodge No. 3. He is a vice-president of the board of directors of the B'nai B'rith Home for Children in Erie, Pa., and a director of the National Jewish Hospital of Denver, as well as a member of the national board of the Joint Distribution Committee. Recently he was appointed vice-chairman of the Washington Bicentennial Commission for his county.

A REPRESENTATIVE crowd of 200 persons attended a testimonial dinner to honor Brother B. B. Freedman, of Lorain, Ohio, president of the Ohio State Association of B'nai B'rith Lodges. The local A. Z. A. chapter, of which Dr. Freedman is sponsor, was present. Lewis Drucker,

prominent Cleveland attorney and a bulwark in B'nai B'rith work, was the principal speaker.

HON. Dan W. Turner, Governor of Iowa, was the principal speaker at the Washington Bi-Centennial celebration by Des Moines (Iowa) Lodge No. 330. Louis Ansher, president of the lodge, presided. The Boy Scout Troop of the Jewish Community Center presented the American flag. More than 700 were present at the meeting, which closed with the showing of a motion picture, "George Washington, his life and times."

FIVE HUNDRED persons attended a symposium sponsored by Cincinnati Lodge No. 4 on the subject "Marriage and Divorce." Lester A. Jaffe, president, handled the subject from the lawyer's point of view; Dr. Earl Eubanks, head of the department of social science at the University of Cincinnati, the sociologist's; Dr. William Ravine, consulting psychiatrist of the local Domestic Relations Court, the psychiatrist's; and Dr. Abraham Cronbach, of the Hebrew Union College, the rabbi's.

Hugo Lederer at Sixty

(Continued from page 314)

his mission to see and study. That statue instantly brought Lederer world-fame. He was everywhere heralded as the outstanding sculptor, not only of Germany, but also of our time.

Since then he has worked prolifically and well. We have already spoken about his *Merkursbrücke*, *Fechterfigur* and *Diana* and the *Laufgruppe*—in which something of the beauty of Greek sculpture has been recaptured in our day. But there are other works which deserve mention. There are his remarkable busts of Stresseman and Richard Strauss; there are his *Siegesreiter* and his *Fischbrunnchen*. One can mention at least fifty other monuments and busts which have received great praise and fame. There is no peace or rest for Lederer. He is always working—and working with supreme skill and talent.

Therefore, as he celebrates his sixtieth birthday, Lederer can look back to a fruitful and productive past. And those who know Lederer know that his eyes are not pinned on the past alone. Many more imperishable art works can be expected from his indefatigable and inspired fingers.

Among Our Contributors

SAMUEL M. GUP is Rabbi of Temple Beth-El, Providence, R. I.

WILLIAM ZUKERMAN is a London journalist.

HAYNES A. GILBERT is a New York newspaperman and a prolific contributor to the Anglo-Jewish press.

WALTER BUCHLER for ten years was in business in the Orient, and has been writing many articles on the life of the Jews in the far East.

JACOB J. LIEBERMAN is an attorney in Los Angeles and very prominent in synagogal, Zionist, philanthropic, civic, and B'nai B'rith activities.

JACOB DE HAAS is one of the most prominent Zionist writers and orators in the country, and is the author of several books. His home is New York.

BERNARD POSTAL is on the staff of the *Jewish Standard*, of Jersey City.

LOUIS L. MANN is Rabbi of Sinai Temple, Chicago.

DAVID GOLDBERG is Rabbi of Temple Israel, Brockton, Mass.

A Century of Independence

(Continued from page 295)

Encouraged by this success, Canadian Jews again petitioned Parliament on January 31 and February 7, 1831, for full civil rights. One of the petitioners was Samuel Hart, a son of Ezekiel Hart. There was no opposition this time, and on March 16, 1831, a bill was introduced extending to the Jews the same political rights as were enjoyed by Christians. This bill passed in a short time all the formalities in the Assembly and in the Council, and on June 5, 1832, royal assent was given to it.

When Moses Hays and Benjamin Hart, two Montreal Jews, were appointed as Justices of the Peace years later, their oath again became the subject of controversy. Through the intervention of the Colonial Office, however, all complications were removed, and on August 5, 1837, the *Gazette* of Lower Canada officially announced their appointment. This was the last of the Jewish difficulties as related to the oath of office in Canada. It closed a regrettable chapter of Jewish history in the Dominion.

Although the whole struggle for Jewish equal rights was limited to Lower Canada, where 95 per cent of the Jewish pioneers lived at the time, in later years the Jews of Upper Canada enjoyed the same privileges as a matter of course, and no question was raised about their status.

Colonization

(Continued from page 293)

but it certainly contributed very largely toward that calamitous movement from the colonies which almost wiped out in one year all the gains of Jewish colonization since its inception, and marked 1931 as the Black Year of Jewish colonization.

So great was the debacle that it became necessary for the Soviet Government to step in and take action calculated to arrest the avalanche and to restore the shattered position. Toward the end of January the Comzet (Government committee for Jewish land settlement) was completely reorganized. The old administration, consisting of A. Merezhin, M. Tshe-merinski and M. Golde — the three oldest and leading Jewish Communists in Russia — were removed from leadership. Mr. Boris Trotzki, a Communist agronomist who had hitherto nothing to do with Jewish affairs, was appointed in Mr. Merezhin's place as Chairman of the Geserd. A new plan of action was worked out, an almost revolutionary program announced, and with a changed spirit of which the changed leadership was only an external manifestation, the Jewish colonization movement in Soviet Russia embarked upon a new era of its development.

II.

MR. MERZKHIN and his colleagues resigned the leadership of the Comzet on January 28th of this year. The annual plan of settlement for 1932 had already been drafted and work on it begun. It was a modest plan of the usual dimensions, a plan adapted to the conditions as they were known to be last year. The first act of Mr. Trotzki was to scrap this plan and to present a new one in its place. Several months ago this new plan could have been called nothing but fantastic: it was completely at variance with Jewish conditions as they were known to be. It provided for the settlement of 4,725 families in Ukraine; 800 families in Crimea; 14,000 individuals in Biro-Bidjon.

Never before, not even in the heyday of Jewish colonization, in 1926, was such an ambitious plan presented. The average number of new Jewish settlers per year had never exceeded 2,000 families in the last five years. Last year, as we have already seen, the number fell to less than one-third of this amount, and yet the new administration ap-

proached its task with a proposed increase of almost four hundred per cent above the average and over 1,000 per cent above last year. Even in Soviet Russia where they are used to grand gestures in planning and to high soaring of hopes, this seemed to be the exaggerated miscalculation of men strange to their task and unacquainted with Jewish affairs.

But this time strangers seemed to have calculated better than old heads. Mr. Trotzki, who had never done any social work among Jews in Russia, appraised the situation better than Merezhin, who was with the Jewish colonization movement from its very inception. Figures of the first three months of 1932 show that already almost the entire quota of Crimea has been filled. Ukraine has received a third, and Biro-Bidjon a fourth of their huge allotments. The Moscow *Emes* cites the following official figures of the arrival of new settlers on April 1st: Ukraine, 1,439 families; Crimea, 700 families; Biro-Bidjon, 453 families or 1,200 individuals — a total in three months larger than that of any full year since 1926 and three times as big as that of the whole of last year.

And the year is young yet, and the figures are rising from day to day. It is clear that there is a new spirit in the land and among Soviet Jews with regard to colonization. Already 1932 bids well to become the banner year of Jewish colonization even as the past year was the year of its worst failure.

It would be very strange indeed if all this were due only to a change of leadership in the Geserd. The real causes lie much deeper.

To begin with, Russian industrialization has reached the peak of its upward rush, and is beginning to slow down perceptibly. 1931 will doubtless go down in history as the high water mark of the first Soviet Five Year Plan; already toward the end of the year signs of saturation began to appear, and there is hardly any doubt now that in the near future Russian industry will not rush forward with the same impetuosity as in the previous three years. For the time being at least, the newly built Russian factories and plants have had their first hunger appeased, and they will not be able to absorb as many new workers as they did. The call of the factory is thus no longer so urgent.

Another uncontroversial fact known to every observer of life in Soviet Russia is that the Government

is now slowly, but definitely, retreating from its previous advanced position with regard to land collectivization. By a series of decrees this measure has already had its sharpest teeth drawn, and it no longer is the dread of the peasant and of the colonists which it used to be. Grade work and better remuneration for harder work which have been introduced into the collective farm as into the factory; the breaking-up of the big collective into smaller units, which is now going on throughout Russia; and finally, the last decree of March 26, re-establishing private ownership of cattle and poultry — all clearly pave the way toward more private ownership within the collective farm and the loosening up of the strict Communist principles which were so oppressive to most individualistically minded people. Since the days of Lenin Russian Communists have become famous for their ability to retreat as well as to advance. At the present moment they are engaged in the former operation. They are retreating all along the line of collectivization, and this is bound to have a beneficial effect on all agricultural work in Russia, including Jewish colonization.

Another fact working in favor of colonization at present is a new scarcity in agricultural products which is now being experienced in Soviet Russia.

All these facts taken together open new vistas for Jewish colonization, and afford a glimpse of its future such as can seldom be seen in other times. For, if the forces now operating in Soviet Russia indicate anything at all, it is that the present improvement is not a temporary, passing phenomenon, a mere accident of a successful campaign, but something more profound and fundamental. It is clear that the Jewish land movement in Soviet Russia has definitely turned the corner and is now rapidly moving toward the fulfillment of the aim which its pioneers, Bragin, Merezhin, Samuel Weizmann, Dr. Rosen, M. Kalinin, (President of U. S. S. R.), M. Smidovitch, (Vice-President of the Soviet Republic) have set for it, and its friends have always expected of it, namely, the rebuilding of the greatest part of the Jewish economy in Russia from the basis of the least productive petty trading to that of the most productive agriculture, and thus, within the life-time of the present generation, wipe out one of the major tragedies of Jewish life.



The Original Faux Pas

LITTLE ISAAC joyfully greeted his Uncle Henry, when the latter came to visit one fine summer. After the usual amenities were exchanged, the six-year-old turned to his uncle and said:

"And now close your eyes, Uncle Henry!"

"Why do you want me to close my eyes, you little rascal?" smiled Uncle Henry indulgently.

"Because," said Isaac innocently, "I heard papa tell mamma yesterday that once you shut your eyes we'll get a lot of money."

Point of View

OPTIMIST: "If things don't get better pretty soon, we'll all have to go begging for alms."

Pessimist: "There will be nobody to give them."

From Slobodka (Not Recently)

A JEWISH BOY, arriving in New York from the old country, was taken in hand by the immigration inspectors. After some questioning, he was asked his name.

"Yankele," he answered.

"What's that?" cried the official, perplexed.

"Yankele," answered the boy.

"Well," muttered the officer in disgust, turning to his colleague, "put him down as John Kelley."

He Should Have Crumbs

YOSSUL ate daily at the same Jewish restaurant, but always complained to the proprietor that there was not enough bread on the table.

"Hello," the proprietor would say each day as Yossul entered, "how's everything?"

"All right," answered Yossul, "only two slices of bread are not enough."

Finally the proprietor had the waitress place four slices of bread before Yossul, but the latter continued to complain. After that, Yossul's bread ration was increased to six, to eight, to ten, and finally to twelve pieces of bread. He ate it all

THE following have been awarded books this month as prizes for having their contributions to this page accepted: Mrs. Boris Brutskus, Berlin, Germany; James E. Williams, Columbus, O.; Allen Tatkin, St. Paul, Minn.; J. L. Ellman, University City, Mo.; Albert G. Snyder, Philadelphia; and Ruth Cohen, Duluth, Minn.

and continued to complain that there was not enough bread.

At last the proprietor lost patience, and taking a huge loaf of sandwich bread, cut it in two with a vigorous slash of the knife, and had the waitress place it before Yossul. He then watched the gourmand eat his meal, including the bread, and finally sauntered over to him.

"Well, he smiled, "everything's all right now, eh?"

"Yes, yes," answered Yossul, "everything is fine, but why have you gone back to two pieces of bread?"

Page Diogenes!

MR. KAHN: "If I lend you the money, what security will you give?"

Jacob: "The word of an honest man."

Mr. Kahn: "Go and find the honest man and you shall have the money."

Immortality

MR. MEYERSON, a writer: "I want to write something that will live forever."

Mr. Nathan: "All right; write your name on a mortgage."

Swindled

MOISHE looked so pensive as he stood on a street corner of the East Side in New York, that his friend Sam, who happened along, inquired the reason.

"Abe Leibowitz just swindled me out of forty thousand dollars," Moishe answered, sighing.

"Forty thousand dollars!" cried Sam. "Tell me, how did you come to let him take so much money from you?"

"Well, you see, Sam, it was like this," said Moishe, "after the old man found out I had no money, he wouldn't let me marry his daughter, Rosie."

A Different Proposition

A NEW CLERK was engaged at Epstein's emporium. After a busy morning the new clerk remarked to the office boy: "This job is pretty tough; at the last place where I worked, I was able to take things much easier than here."

"Well, you won't get that chance here!" cried the office boy heatedly, "the boss keeps all the money and valuables locked up all the time."

A Modern Threat

BOOKKEEPER: "Excuse me, boss, for coming late today."

Banker: "If you come late once more, I'll make you my business partner."

Prosperity

A MIDDLE-AGED COUPLE came to a rabbi for a divorce. The latter tried to bring about a reconciliation, but his efforts were in vain. They said they were tired of each other and nothing but a permanent separation could bring peace to their minds.

But the difficulty in sharing their offspring seemed insurmountable. They had nine children and each wanted to get the custody of five, leaving four to the other mate.

"The problem has only one solution," said the rabbi. "Postpone your divorce for a year, and maybe during that period the Lord will send you another child."

A year passed and the couple did not show up. One day the rabbi met his constituent on the street, looking utterly despondent.

"Nu," inquired the rabbi, "are you ready for a divorce?"

"No," replied the unhappy man, "I'm afraid I'll have to wait another year."

"Why? No child came?"

"No—twins came."